# Lord Chesterfield's
# ADVICE TO HIS SON,

ON

# MEN AND MANNERS:

OR, A

## *NEW SYSTEM OF EDUCATION.*

In which

THE PR[illegible]ES OF POLITENESS,

The ART of acquiring

A KNOWLEDGE OF THE WORLD,

With every INSTRUCTION necessary to FORM

A MAN OF

HONOUR, VIRTUE, TASTE, AND FASHION,

ARE LAID DOWN IN

A PLAIN, EASY, FAMILIAR MANNER,

ADAPTED TO EVERY STATION AND CAPACITY.

The whole arranged on

A PLAN ENTIRELY NEW.

---

LONDON:
Printed for J. BUCKLAND, C. BATHURST, and T. DAVIES.

M, DCC, XCIII.

BRITISH MUSEUM

# ADVERTISEMENT.

FEW characters among the nobility of this age and nation are better known than that of the late ingenious and witty *Earl* of *Cheſterfield*, who was alike diſtinguiſhed in the polite, the political, and the learned circles. With a great portion of good ſenſe, he poſſeſſed a perfect knowledge of mankind: he was a complete gentleman and a delightful companion. Bleſt with ſuch rare talents and amiable qualities, no man ſurely was ever more happily qualified to aſſume the *Preceptor*, and to dictate a *Syſtem of Education*.

In this character, however, it is more than probable, his Lordſhip would never have appeared, had he not, luckily for poſterity, had a natural ſon, (by one Madame du Bouchet, a French lady) whom he loved and cheriſhed with all the fondneſs of a father, and whoſe

education was for many years the chief engagement of his life.

The following ſheets contain his Lordſhip's advice to that ſon, whom he meant to form, what he was himſelf, an all-accompliſhed man; and in which the reader is preſented with a ſelection of his Lordſhip's moſt beautiful thoughts on various ſubjects; his judicious remarks on *Men* and *Manners*, and uſeful obſervations to form the *Man* of *Virtue*, *Taſte*, and *Faſhion*.

LORD

Lord Chesterfield's

# ADVICE TO HIS SON.

## ABSENCE OF MIND.

AN absent man is generally either a very weak, or a very affected man; he is, however, a very disagreeable man in company. He is defective in all the common offices of civility; he does not enter into the general conversation, but breaks into it from time to time, with some starts of his own, as if he awaked from a dream. He seems wrapped up in thought, and possibly does not think at all: he does not know his most intimate acquaintance by sight, or answers them as if he were at cross-purposes. He leaves his hat in one room, his cane in another, and would probably leave his shoes in a third, if his buckles, though awry, did not save them. This is a sure indication, either of a mind so weak that it cannot bear above one object at a time; or so affected, that it would be supposed to be wholly ingrossed, by some very great and important object. Sir Isaac Newton, Mr Locke, and perhaps five or six more since the creation, may have had a right

to abſence, from the intenſe thought their inveſtigation required.

No man is in any degree fit for either buſineſs or converſation, who does not command his attention to the preſent object, be what it will. When I ſee a man abſent in mind, I chooſe to be abſent in body; for it is almoſt impoſſible for me to ſtay in the room, as I cannot ſtand inattention and awkwardneſs.

I would rather be in company with a dead man, than with an abſent one: for if the dead man affords me no pleaſure, at leaſt he ſhews me no contempt; whereas the abſent man very plainly, tho' ſilently, tells me that he does not think me worth his attention. Beſides, an abſent man can never make any obſervations upon the characters, cuſtoms, and manners of the company. He may be in the beſt companies all his life-time, (if they will admit him) and never become the wiſer: we may as well converſe with a deaf man, as an abſent one. It is indeed a practical blunder to addreſs ourſelves to a man, who we plainly perceive neither hears, minds, nor underſtands us.

## ATTENTION.

A Man is fit for neither buſineſs nor pleaſure who either cannot, or does not, command and direct his attention to the preſent object, and, in ſome degree, baniſh, for that time, all other objects

jects from his thoughts. If at a ball, a ſupper, or a party of pleaſure, a man were to be ſolving, in his own mind, a problem in Euclid, he would be a very bad companion, and make a poor figure in that company; or if, in ſtudying a problem in his cloſet, he were to think of minuet, I am apt to believe that he would make a very poor mathematician.

There is time enough for every thing, in the courſe of the day, if you do but one thing at once; but there is not time enough in the year, if you will do two things at a time.

This ſteady and undiſſipated attention to one object is a ſure mark of a ſuperior genius; as hurry, buſtle, and agitation, are the never-failing ſymptoms of a weak and frivolous mind.

Indeed without attention nothing is to be done: want of attention, which is really want of thought, is either folly or madneſs. You ſhould not only have attention to every thing, but a quickneſs of attention, ſo as to obſerve, at once, all the people in the room; their motions, their looks, and their words; and yet without ſtaring at them, and ſeeming to be an obſerver. This quick and unobſerved obſervation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called abſence, which is a thoughtleſſneſs and want of attention about what is doing, makes a man ſo like either a fool or a madman, that, for my part, I ſee no real difference. A fool never has thought; a madman has loſt it; and an abſent man is, for the time, without it.

In ſhort, the moſt material knowledge of all, I mean the knowledge of the world, is never to be acquired without great attention; and I know many old people, who, though they have lived long in the world, are but children ſtill as to the knowledge of it, from their levity and inattention. Certain forms, which all people comply with, and certain arts, which all people aim at, hide, in ſome degree, the truth, and give a general exterior reſemblance to almoſt every body. Attention and ſagacity muſt ſee through that veil, and diſcover the natural character.

Add to this, there are little attentions which are infinitely engaging, and which ſenſibly affect, that degree of pride and ſelf-love which is inſeparable from Human Nature; as they are unqueſtionable proofs of the regard and conſideration which we have for the perſons to whom we pay them. As for example: Suppoſe you invited any body to dine or ſup with you, you ought to recollect if you had obſerved that they had any favourite diſh, and take care to provide it for them, and when it came, you ſhould ſay, "You "ſeemed to me, at ſuch and ſuch a place, to "give this diſh preference, and therefore I or-"dered it. This is the wine that I obſerved "you liked, and therefore I procured ſome." Again: Moſt people have their weakneſſes; they have their averſions or their likings to ſuch or ſuch things. If we were to laugh at a man for his averſion to a cat or cheeſe (which are common antipathies), or, by inattention or negligence,

gence, to let them come in his way where we could prevent it; he would in the firſt caſe, think himſelf inſulted; and in the ſecond ſlighted: and would remember both. But, on the other hand, our care to procure for him what he likes, and to remove from him what he diſlikes, ſhews him that he is at leaſt an object of our attention, flatters his vanity, and perhaps makes him more your friend than a more important ſervice would have done. The more trifling theſe things are, the more they prove your attention for the perſon, and are conſequently the more engaging. Conſult your own breaſt, and recollect how theſe little attentions when ſhewn you by others, flatter that degree of ſelf-love and vanity from which no man living is free. Reflect how they incline and attract you to that perſon, and how you are propitiated afterwards to all which that perſon ſays or does. The ſame cauſes will have the ſame effects in your favour.

## AWKWARDNESS OF DIFFERENT KINDS.

MANY very worthy and ſenſible people have certain odd tricks, ill habits, and awkwardneſs in their behaviour, which excite a diſguſt to and diſlike of their perſons, that cannot be removed or overcome by any other valuable endowment or merit which they may poſſeſs.

Now awkwardneſs can proceed but from two cauſes; either from not having kept good company, or from not having attended to it.

When an awkward fellow firſt comes into a room, it is highly probable, that his ſword gets between his legs, and throws him down, or makes him ſtumble, at leaſt; when he has recovered this accident, he goes and places himſelf in the very place of the whole room where he ſhould not; there he ſoon lets his hat fall down, and, in taking it up again, throws down his cane: in recovering his cane, his hat falls a ſecond time: ſo that he is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly ſcalds his mouth, and lets either the cup or the ſaucer fall, and ſpills the tea or coffee on his breeches. At dinner, his awkwardneſs diſtinguiſhes itſelf particularly, as he has more to do: there he holds his knife, fork, and ſpoon, differently from other people; eats with his knife to the great danger of his mouth, picks his teeth with his fork, and puts his ſpoon, which has been in his throat twenty times, into the diſhes again. If he is to carve, can never hit the joint; but, in his vain efforts to cut through the bone, ſcatters the ſauce in every body's face. He generally daubs himſelf with ſoup and greaſe, though his napkin is commonly ſtuck thro' a button-hole, and tickles his chin. When he drinks, he infallibly coughs in the glaſs, and beſprinkles the company. Beſides all this, he has ſtrange tricks and geſtures; ſuch as ſnuffing up his noſe, or blowing it,

it, and looking afterwards in his handkerchief, ſo as to make the company ſick. His hands are troubleſome to him when he has not ſomething in them, and he does not know where to put them: but they are in perpetual motion between his boſom and his breeches: he does not wear his clothes, and in ſhort does nothing like other people. All this, I own, is not in any degree criminal; but it is highly diſagreeable and ridiculous in company, and ought moſt carefully to be avoided by whoever deſires to pleaſe.

From this account of what you ſhould not do, you may eaſily judge what you ſhould do, and a due attention to the manners of people of faſhion, and who, have ſeen the world, will make it habitual and familiar to you.

There is, likewiſe, an awkwardneſs of expreſſion and words moſt carefully to be avoided; ſuch as falſe Engliſh, bad pronunciation, old ſayings, and common proverbs; which are ſo many proofs of having kept bad or low company. For example: if, inſtead of ſaying that "taſtes are "different, and that every man has his own pe "culiar one," you ſhould let off a proverb and ſay, that "what is one man's meat is another "man's poiſon:" or elſe, "every one as they "like, as the good man ſaid when he kiſſed his "cow," every body would be perſuaded that you had never kept company with any body above footmen and houſemaids.

There is likewiſe an awkwardneſs of the mind, that ought to be, and with care may be avoided:

as for inſtance, to miſtake or forget names; to ſpeak of Mr What-d'ye-call-him, or Mrs Thingum, or How-d'ye-call-her, is exceſſively awkward and ordinary. To call people by improper titles and appellations is ſo too; as my Lord, for Sir; and Sir, for my Lord. To begin a ſtory or a narration when you are not perfect in it, and cannot go through with it, but are forced, poſſibly to ſay, in the middle of it, "I "have forgot the reſt," is very unpleaſant and bungling. One muſt be extremely exact, clear, and perſpicuous in every thing one ſays; otherwiſe, inſtead of entertaining or informing others, one only tires and puzzles them.

## BASHFULNESS.

BASHFULNESS is the diſtinguiſhing character of an Engliſh booby, who appears frightened out of his wits if people of faſhion ſpeak to him, and bluſhes and ſtammers without being able to give a proper anſwer; by which means he becomes truly ridiculous from the groundleſs fear of being laughed at.

There is a very material difference between modeſty and awkward baſhfulneſs, which is as ridiculous as true modeſty is commendable: it is as abſurd to be a ſimpleton as to be an impudent fellow; and we make ourſelves contemptible, if we cannot come into a room and ſpeak to people without

without embarraſſment. A man who is really diffident, timid, and baſhful, be his merit what it will, never can puſh himſelf in the world, his deſpondency throws him into inaction, and the forward, the buſtling, and the petulant will always precede him. The manner makes the whole difference. What would be impudence in one manner, is only a proper and decent aſſurance in another. A man of ſenſe and of knowledge of the world, will aſſert his own rights, and purſue his own objects, as ſteadily and intrepidly as the moſt impudent man living, and commonly more ſo; but then he has art enough to give an outward air of modeſty to all he does. This engages and prevails, whilſt the very ſame things ſhock and fail, from the over-bearing or impudent manner only of doing them.

Engliſhmen, in general, are aſhamed of going into company. When we avoid ſingularity, what ſhould we be aſhamed of? And why ſhould not we go into a mixed company with as much eaſe, and as little concern, as we would go into our own room? Vice and ignorance are the only things we ought to be aſhamed of; while we keep clear of them, we may venture any where without fear or concern. Nothing ſinks a young man into low company ſo ſurely as baſhfulneſs. If he thinks that he ſhall not, he moſt ſurely will not pleaſe.

Some, indeed, from feeling the pain and inconveniences of baſhfulneſs, have ruſhed into the other extreme, and turned impudent; as cowards ſometimes

ſometimes grow deſperate from exceſs of danger: but this is equally to be avoided, there being nothing more generally ſhocking than impudence. The medium between theſe two extremes points out the well-bred man, who always feels himſelf firm and eaſy in all companies: who is modeſt without being baſhful, and ſteady without being impudent.

A mean fellow is aſhamed and embarraſſed when he comes into company, is diſconcerted when ſpoken to, anſwers with difficulty, and does not know how to diſpoſe of his hands: But a gentleman who is acquainted with the world, appears in company with a graceful and proper aſſurance, and is perfectly eaſy and unembarraſſed. He is not dazzled by ſuperior rank; he pays all the reſpect that is due to it, without being diſconcerted: and can converſe as eaſily with a king as with any one of his ſubjects. This is the great advantage of being introduced young into good company, and of converſing with our ſuperiors. A well-bred man will converſe with his inferiors without inſolence, and with his ſuperiors with reſpect, and with eaſe. Add to this, that a man of a gentleman-like behaviour, though of inferior parts, is better received than a man of ſuperior abilities, who is unacquainted with the world. Modeſty, and a polite, eaſy aſſurance, ſhould be united.

## COMPANY.

TO keep good company, eſpecially at our firſt ſetting out, is the way to receive good impreſſions. Good company is not what reſpective ſets of good company are pleaſed either to call or think themſelves. It conſiſts chiefly (though not wholly) of people of conſiderable birth, rank, and character; for people of neither birth nor rank, are frequently and very juſtly admitted into it, if diſtinguiſhed by any peculiar merit, or eminency in any liberal art or ſcience. So motley a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardneſs, and others get into it by the protection of ſome conſiderable perſon. In this faſhionable good company, the beſt manners, and the pureſt language are moſt unqueſtionably to be learnt; for they eſtabliſh and give the *ton* to both, which are called the language and manners of good company; neither of them being aſcertained by any legal tribunal.

A company of people of the firſt quality cannot be called good company, in the common acceptation of the phraſe, unleſs they are the faſhionable and accredited company of the place; for people of the firſt quality can be as ſilly, as ill-bred, and as worthleſs, as people of the meaneſt degree. And a company, conſiſting wholly of people of very low condition, whatever their merit or talents may be, can never be called good company;

pany; and therefore ſhould not be much frequented, though by no means deſpiſed.

A company wholly compoſed of learned men, though greatly to be reſpected, is not meant by the words GOOD COMPANY: they cannot have the eaſy and poliſhed manners of the world, as they do not live in it. If we can bear our parts well in ſuch a company, it will be proper to be in it ſome times, and we ſhall be more eſteemed in other companies for having a place in that.

A company conſiſting wholly of profeſſed wits and poets, is very inviting to young men, who are pleaſed with it, if they have wit themſelves; and if they have none, are fooliſhly proud of being one of it. But ſuch companies ſhould be frequented with moderation and judgment. A wit is a very unpopular denomination, as it carries terror along with it; and people are as much afraid of a wit in company, as a woman is of a gun, which ſhe ſuppoſes may go off of itſelf, and do her a miſchief. Their acquaintance, however, is worth ſeeking, and their company worth frequenting; but not excluſively of others, nor to ſuch a degree as to be conſidered only as one of that particular ſet.

Above all things, endeavour to keep company with people above you; for there you riſe, as much as you ſink with people below. When I ſay company above you, I do not mean with regard to their birth; but with regard to their merit, and the light in which the world conſiders them.

There

There are two ſorts of good company; one, which is called BEAU MOND, and conſiſts of thoſe people which have the lead in courts, and in the gay part of life; the other conſiſts of thoſe who are diſtinguiſhed by ſome particular merit, or who excel in ſome particular and valuable art or ſcience.

Be equally careful to avoid that low company, which in every ſenſe of the word is low indeed; low in rank, low in parts, low in manners, and low in merit. Vanity, that ſource of many of our follies and of ſome of our crimes, has ſunk many a man into company, in every light infinitely below him, for the ſake of being the firſt man in it. There he dictates, is applauded, and admired; but he ſoon diſgraces himſelf, and diſqualifies himſelf for any better company.

Having thus pointed out what company you ſhould avoid, and what company you ſhould aſſociate with, I ſhall next lay down a few

## RULES FOR BEHAVIOUR IN COMPANY.

WHEN a young man, new in the world, firſt gets into company, he determines to conform to and imitate it. But he too often miſtakes the object of his imitation. He has frequently heard the abſurd term of genteel and faſhionable vices. He there obſerves ſome people who ſhine, and who

who in general are admired and eſteemed; and perceives that theſe people are rakes, drunkards, or gameſters; he therefore adopts their vices, miſtaking their defects for their perfections, and imagining that they owe their faſhion and their luſtre to theſe genteel vices. But it is exactly the reverſe; for theſe people have acquired the reputation by their parts, their learning, their good breeding, and other real accompliſhments; and are only blemiſhed and lowered in the opinions of all reaſonable people, by theſe general and faſhionable vices. It is therefore plain that, in theſe mixed characters, the good part only makes people forgive but not approve the bad.

If a man ſhould unfortunately have any vices, he ought at leaſt to be content with his own, and not adopt other people's. The adoption of vice has ruined ten times more young men, than natural inclinations.

Let us imitate the real perfections of the good company into which we may get; copy their politeneſs, their carriage, their addreſs, and the eaſy and well-bred turn of their converſation; but we ſhould remember, that let them ſhine ever ſo bright, their vices, if they have any, are ſo many blemiſhes, which we ſhould no more endeavour to imitate, than we would make artificial warts upon our faces, becauſe ſome very handſome man had the misfortune to have a natural one upon his.

We ſhould, on the contrary, think how much handſomer he would have been without it.

Having

Having thus given you inſtructions for making you well received in good company, I proceed next to lay before you, the polite

## RULES FOR CONVERSATION.

### TALKING.

WHEN you are in company talk often, but never long: in that caſe, if you do not pleaſe, at leaſt you are ſure not to tire your hearers.

### *Learn the* CHARACTERS *of* COMPANY *before you* TALK *much.*

INFORM yourſelf of the characters and ſituations of the company, before you give way to what your imagination may prompt you to ſay. There are, in all companies, more wrong heads than right ones, and many more who deſerve, than who like, cenſure. Should you therefore expatiate in the praiſe of ſome virtue, which ſome in company notoriouſly want; or declaim againſt any vice, which others are notoriouſly infected with; your reflections, however general and unapplied, will, by being applicable, be thought perſonal, and levelled at thoſe people. This conſideration points out to you ſufficiently not to be ſuſpicious and captious yourſelf, nor to ſuppoſe that things, becauſe they may, are therefore meant at you.

### TELLING STORIES *and* DIGRESSIONS.

TELL ſtories very ſeldom, and abſolutely, never but where they are apt, and very ſhort.

Omit

Omit every circumſtance that is not material, and beware of digreſſions. To have frequent recourſe to narrative, betrays great want of imagination.

### Seizing People *by the* Button.

Never hold any body by the button, or the hand, in order to be heard out; for, if people are not willing to hear you, you had much better hold your tongue than ſpeak.

### Long Talkers *and* Whisperers.

Long talkers generally ſingle out ſome unfortunate man in company, to whiſper, or at leaſt, in a half voice, to convey a continuity of words to. This is exceſſively ill-bred, and, in ſome degree a fraud; converſation-ſtock being a joint and common property. But, if one of theſe unmerciful talkers lays hold of you, hear him with patience, (and at leaſt ſeeming attention) if he is worth obliging; for nothing will oblige him more than a patient hearing, as nothing would hurt him more, than either to leave him in the midſt of his diſcourſe, or to diſcover your impatience under your affliction.

### Inattention *to* Persons Speaking.

There is nothing ſo brutally ſhocking, nor ſo little forgiven, as a ſeeming inattention to the perſon who is ſpeaking to you; and I have known many a man knocked down for a much ſlighter provocation than that inattention which I mean.

I have ſeen many people, who, while you are ſpeaking to them, inſtead of looking at, and attending to you, fix their eyes upon the cieling, or ſome other part of the room, look out of the window, play with a dog, twirl their ſnuff-box, or pick their noſe. Nothing diſcovers a little, futile, frivolous mind, more than this, and nothing is ſo offenſively ill-bred: it is an explicit declaration on your part, that even the moſt trifling object deſerves your attention more than all that can be ſaid by the perſon who is ſpeaking to you. Judge of the ſentiments of hatred and reſentment, which ſuch treatment muſt excite in every breaſt where any degree of ſelf-love dwells. I repeat it again and again, that ſort of vanity and ſelf-love is inſeparable from human nature, whatever may be its rank or condition; even your footman will ſooner forget and forgive a beating, than any manifeſt mark of ſlight and contempt. Be therefore, not only really, but ſeemingly and manifeſtly, attentive to whoever ſpeaks to you.

### *Never* INTERRUPT *any* SPEAKER.

It is conſidered as the height of ill manners to interrupt any perſon while ſpeaking, by ſpeaking yourſelf, or calling off the attention of the company to any ſubject. This, however, every child knows.

### ADOPT *rather than* GIVE *the* SUBJECT.

TAKE, rather than give, the ſubject of the company you are in. If you have parts you will

ſhew

ſhew them more or leſs upon every ſubject; and if you have not, you had better talk ſillily upon a ſubject of other people's, than of your own chooſing.

## CONCEAL *your* LEARNING *from the* COMPANY.

NEVER diſplay your learning, but on particular occaſions. Reſerve it for learned men, and let even theſe rather extort it from you, than appear forward to diſplay it. Hence you will be deemed modeſt, and reputed to poſſeſs more knowledge than you really have. Never ſeem wiſer or more learned than your company. The man who affects to diſplay his learning, will be frequently queſtioned; and if found ſuperficial, will be ridiculed and deſpiſed; if otherwiſe, he will be deemed a pedant. Nothing can leſſen real merit (which will always ſhew itſelf) in the opinion of the world, but an oſtentatious diſplay of it by its profeſſor.

## CONTRADICT *with* POLITENESS.

WHEN you oppoſe or contradict any perſon's aſſertion or opinion, let your manner, your air, your terms, and your tone of voice, be ſoft and gentle, and that eaſily and naturally, not affectedly. Uſe palliatives when you contradict; ſuch as "I may be miſtaken, I am not ſure, but I believe, "I ſhould rather think," &c. Finiſh any argument or diſpute with ſome little good-humoured pleaſantry, to ſhew that you are neither hurt your-

ſelf,

ſelf, nor meant to hurt your antagoniſt; for an argument, kept up a good while, often occaſions a temporary alienation on each ſide.

## AVOID ARGUMENT, *if poſſible.*

AVOID, as much as you can, in mixed companies, argumentative, polemical converſations; which certainly indiſpoſe, for a time, the contending parties towards each other; and, if the controverſy grows warm and noiſy, endeavour to put an end to it by ſome genteel levity or joke.

## *Always* DEBATE *with* TEMPER.

ARGUMENTS ſhould never be maintained with heat and clamour, though we believe or know ourſelves to be in the right; we ſhould give our opinions modeſtly and coolly; and if that will not do, endeavour to change the converſation, by ſaying, "We ſhall not be able to convince one "another, nor is it neceſſary that we ſhould, ſo "let us talk of ſomething elſe."

## LOCAL PROPRIETY *to be obſerved.*

REMEMBER that there is a local propriety to be obſerved in all companies; and that what is extremely proper in one company, may be, and often is, highly improper in another.

## JOKES, BON-MOTS, *&c.*

THE jokes, bon-mots, the little adventures which may do very well in one company, will ſeem flat and tedious when related in another.

The particular characters, the habits, the cant of one company, may give merit to a word, or a geſture, which would have none at all if diveſted of thoſe accidental circumſtances. Here people very commonly err; and fond of ſomething that has entertained them in one company, and in certain circumſtances, repeat it with emphaſis in another, where it is either inſipid, or, it may be, offenſive, by being ill-timed, or miſplaced. Nay, they often do it with this ſilly preamble, "I will "tell you an excellent thing; or, I will tell you "the beſt thing in the world." This raiſes expectations, which when abſolutely diſappointed, make the relater of this excellent thing look, very deſervedly, like a fool.

## Egotism.

Upon all occaſions, avoid ſpeaking of yourſelf, if it be poſſible. Some abruptly ſpeak advantageouſly of themſelves, without either pretence or provocation. This is downright impudence. Others proceed more artfully, as they imagine; form accuſations againſt themſelves, and complaining of calumnies which they never heard, in order to juſtify themſelves, and exhibit a catalogue of their many virtues. "They ac- "knowledge, indeed, it may appear odd, that "they ſhould talk thus of themſelves, it is what "they have a great averſion to, and what they "could not have done, if they had not been thus "unjuſtly and ſcandalouſly abuſed." This thin veil of modeſty drawn before vanity, is much too tranſparent

tranſparent to conceal it, even from thoſe who have but a moderate ſhare of penetration.

Others go to work more modeſtly, and more ſlily ſtill; they confeſs themſelves guilty of all the Cardinal Virtues, by firſt degrading them into weakneſſes, and then acknowledging their misfortune in being made of thoſe weakneſſes. "They cannot ſee people labouring under mis- "fortunes, without ſympathizing with, and en- "deavouring to help them. They cannot ſee "their fellow-creatures in diſtreſs without relie- "ving them; though truly, their circumſtances "cannot very well afford it. They cannot avoid "ſpeaking the truth, though they acknowledge "it to be ſometimes imprudent. In ſhort, they "confeſs that, with all theſe weakneſſes, they are "not fit to live in the world, much leſs to pro- "ſper in it. But they are now too old to pur- "ſue a contrary conduct, and therefore they "muſt rub on as well as they can."

Though this may appear too ridiculous and *outre* even for the ſtage, yet it is frequently met with upon the common ſtage of the world. This principle of vanity and pride is ſo ſtrong in human nature, that it deſcends even to the loweſt objects; and we often ſee people fiſhing for praiſe, where, admitting all they ſay to be true, no juſt praiſe is to be caught. One perhaps affirms, that he has rode poſt an hundred miles in ſix hours; probably this is a falſehood; but, even ſuppoſing it to be true, what then? Why, it muſt be admitted that he is a very good poſt-boy; that

is all. Another aſſerts, perhaps not without a few oaths, that he has drank ſix or eight bottles of wine at a ſitting. It would be charitable to believe ſuch a man a liar; for, if we do not, we muſt certainly pronounce him a beaſt.

There are a thouſand ſuch follies and extravagancies which vanity draws people into, and which always defeat their own purpoſes. The only method of avoiding theſe evils is, never to ſpeak of ourſelves. But when, in a narrative, we are obliged to mention ourſelves, we ſhould take care not to drop a ſingle word that can directly or indirectly, be conſtrued as fiſhing for applauſe. Be our characters what they will, they will be known; and nobody will take them upon our own words. Nothing that we can ſay ourſelves will varniſh our defects, or add luſtre to our perfections; but, on the contrary, it will often make the former more glaring and the latter obſcure. If we are ſilent upon our own merits, neither envy, indignation, nor ridicule, will obſtruct or allay the applauſe which we may really deſerve. But, if we are our own panegyriſts upon any occaſion, however artfully dreſſed or diſguiſed, every one will conſpire againſt us, and we ſhall be diſappointed of the very end we aim at.

### *Be not* DARK *nor* MYSTERIOUS.

TAKE care never to ſeem dark and myſterious; which is not only a very unamiable character, but a very ſuſpicious one too: if you ſeem myſterious

myſterious with others, they will be really ſo with you, and you will know nothing. The height of abilities is, to have a frank, open, and ingenious exterior, with a prudent and reſerved interior; to be upon your own guard, and yet, by a ſeeming natural openneſs, to put people off theirs. The majority of every company will avail themſelves of every indiſcreet and unguarded expreſſion of yours, if they can turn it to their own advantage.

## Look People *in the* Face *when* Speaking.

Always look people in the face when you ſpeak to them; the not doing it is thought to imply conſcious guilt; beſides that you loſe the advantage of obſerving, by their countenances, what impreſſion your diſcourſe makes upon them. In order to know people's real ſentiments, I truſt much more to my eyes than to my ears: for they can ſay whatever they have a mind I ſhould hear; but they can ſeldom help looking what they have no intention that I ſhould know.

## Scandal.

Private ſcandal ſhould never be received nor retailed willingly; for though the defamation of others may, for the preſent, gratify the malignity or the pride of our hearts, yet cool reflection will draw very diſadvantageous concluſions from ſuch a diſpoſition: In ſcandal, as in robbery, the receiver is always thought as bad as the thief.

*Never indulge* GENERAL REFLECTIONS.

NEVER, in converſation, attack whole bodies of any kind; for you may thereby unneceſſarily make yourſelf a great number of enemies. Among women, as among men, there are good as well as bad, and it may be, full as many or more good than among men. This rule holds as to lawyers, ſoldiers, parſons, courtiers, citizens, &c. They are all men, ſubject to the ſame paſſions and ſentiments, differing only in the manner, according to their ſeveral educations; and it would be as imprudent as unjuſt to attack any of them by the lump. Individuals forgive ſometimes, but bodies and ſocieties never do. Many young people think it very genteel and witty to abuſe the clergy, in which they are extremely miſtaken; ſince, in my opinion, parſons are very like men, and neither the better nor the worſe for wearing a black gown. All general reflections upon nations and ſocieties, are the trite thread-bare jokes of thoſe who ſet up for wit without having any, and ſo have recourſe to common-place. Judge of individuals from your own knowledge of them, and not from the ſex, profeſſion, or denomination.

MIMICRY.

MIMICRY, which is the common and favourite amuſement of little, low minds, is in the utmoſt contempt with great ones. It is the loweſt and moſt illiberal of all buffoonery. We ſhould neither practiſe it, nor applaud it in others. Beſides

ſides that, the perſon mimicked is inſulted; and as I have often obſerved to you before, an inſult is never forgiven.

### Swearing.

We may frequently hear ſome people in good company, interlard their converſation with oaths, by way of embelliſhment, as they ſuppoſe; but we muſt obſerve too, that thoſe who do ſo, are never thoſe who contribute in any degree to give that company the denomination of good company. They are generally people of low education; for ſwearing, without having a ſingle temptation to plead, is as ſilly, and as illiberal, as it is wicked.

### Sneering.

Whatever we ſay in company, if we ſay it with a ſupercilious, cynacle face, or an embarraſſed countenance, or a ſilly diſconcerted grin, it will be ill received. If we mutter it, or utter it diſtinctly and ungracefully, it will be ſtill worſe received.

### Talk *not of your* own *or* another Person's private Affairs.

Never talk of your own or other people's domeſtic affairs; yours are nothing to them, but tedious, theirs are nothing to you. It is a tender ſubject, and it is a chance if you do not touch ſomebody or other's ſore place. In this caſe, there is no truſting to ſpecious appearances, which are often too contrary to the real ſituation of

things between men and their wives, parents and their children, ſeeming friends, &c. that, with the beſt intentions of the world, we very often make ſome very diſagreeable blunders.

### Explicitness.

Nothing makes a man look ſillier in company, than a joke or pleaſantry not reliſhed, or not underſtood; and if he meets with a profound ſilence when he expected a general applauſe; or, what is ſtill worſe, if he is deſired to explain the joke or bon-mot, his awkwardneſs and embarraſſed ſituation is eaſier imagined than deſcribed.

### Secrecy.

Be careful how you repeat in one company what you hear in another. Things ſeemingly indifferent may, by circulation, have much greater conſequences than may be imagined. There is a kind of general tacit truſt in converſation, by which a man is engaged not to report any thing out of it, though he is not immediately enjoined ſecrecy. A retailer of this kind draws himſelf into a thouſand ſcrapes and diſcuſſions, and is ſhily and indifferently received wherever he goes.

### Adapt *your* Conversation *to the* Company.

Always adapt your converſation to the people you are converſing with; for I ſuppoſe you would not talk upon the ſame ſubject, and in the

ſame

ſame manner, to a biſhop, a philoſopher, a captain, and a woman.

### *Never ſuppoſe* YOURSELF *the* SUBJECT *or* LAUGH *of the* COMPANY.

PEOPLE of an ordinary, low education, when they happen to fall into good company, imagine themſelves the only object of its attention: if the company whiſpers, it is, to be ſure, concerning them; if they laugh, it is at them; and if any thing ambiguous, that by the moſt forced interpretation can be applied to them, happens to be ſaid, they are convinced that it was meant at them; upon which they grow out of countenance firſt, and then angry. This miſtake is very well ridiculed in the Stratagem, where Scrub ſays, "I am ſure they talked of me, for they laughed "conſumedly." A well-bred man thinks, but never ſeems to think himſelf ſlighted, undervalued, or laughed at in company, unleſs where it is ſo plainly marked out, that his honour obliges him to reſent it in a proper manner. On the contrary, a vulgar man is capticus and jealous; eager and impetuous about trifles. He ſuſpects himſelf to be ſlighted, thinks every thing that is ſaid meant at him: if the company happens to laugh, he is perſuaded they laugh at him; he grows angry and teſty, ſays ſomething very impertinent, and draws himſelf into a ſcrape, by ſhewing what he calls a proper ſpirit, and aſſerting himſelf. The converſation of a vulgar man alſo, always ſavours ſtrongly of the lowneſs of his education

and company. It turns chiefly upon his domeſtic affairs, his ſervants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood; all which he relates with emphaſis, as intereſting matters. He is a mangoſſip.

### SERIOUSNESS.

A CERTAIN degree of exterior ſerioufneſs in looks and motions gives dignity, without excluding wit and decent cheerfulneſs. A conſtant ſmirk upon the face, and a whiffling activity of the body, are ſtrong indications of futility.

## ECONOMY.

A FOOL ſquanders away, without credit or advantage to himſelf, more than a man of ſenſe ſpends with both. The latter employs his money as he does his time, and never ſpends a ſhilling of the one, nor a minute of the other, but in ſomething that is either uſeful or rationally pleaſing to himſelf or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withſtand the charms of a toy-ſhop: ſnuff-boxes, watches, heads of canes, &c. are his deſtruction. His ſervants and tradeſmen conſpire with his own indolence to cheat him; and, in a very little time, he is aſtoniſhed in the midſt of all the ridiculous ſuperfluities, to find

find himself in want of all the real comforts and necessaries of life.

Without care and method, the largest fortune will not, and with them, almost the smallest will, supply all necessary expences. As far as you can possibly pay ready money for every thing you buy, and avoid bills. Pay that money yourself, and not through the hands of any servant; who always either stipulates poundage, or requires a present for his good word, as they call it. Where you must have bills (as for meat and drink, clothes, &c.) pay them regularly every month, and with your own hand. Never, from a mistaken economy, buy a thing you do not want, because it is cheap; or, from a silly pride, because it is dear. Keep an account, in a book, of all that you receive, and of all that you pay; for no man who knows what he receives, and what he pays, ever runs out. I do not mean that you should keep an account of the shillings, and half-crowns which you may spend in chair-hire, operas, &c. they are unworthy of the time, and the ink, that they would consume; leave such *minuties* to dull, penny-wise fellows: but remember, in economy, as well as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones.

## FRIENDSHIP.

YOUNG perſons have commonly an unguarded frankneſs about them, which makes them the eaſy prey and bubbles of the artful and the experienced: they look upon every knave or fool, who tells them he is their friend, to be really ſo; and pay that profeſſion of ſimulated friendſhip with an indiſcreet and unbounded confidence, always to their loſs, often to their ruin. Beware of theſe proffered friendſhips. Receive them with great civility, but with great incredulity too; and pay them with compliments, but not with confidence. Do not ſuppoſe that people become friends at firſt ſight, or even upon a ſhort acquaintance. Real friendſhip is a ſlow grower; and never thrives, unleſs ingrafted upon a ſtock of known and reciprocal merit.

There is another kind of nominal friendſhip among young people, which is warm for the time, but luckily of ſhort duration. This friendſhip is haſtily produced, by their being accidentally thrown together, and purſuing the ſame courſe of riot and debauchery. A fine friendſhip, truly! and well cemented with drunkenneſs and lewdneſs. It ſhould rather be called a conſpiracy againſt morals and good manners, and be puniſhed as ſuch by the civil magiſtrate. However they have the impudence, and the folly to call this confederacy

confederacy a *friendſhip*. They lend one another money for bad purpoſes; they engage in quarrels, offenſive and defenſive, for their accomplices; they tell one another all they know, and often more too; when, of a ſudden, ſome accident diſperſes them, and they think no more of each other, unleſs it be to betray and laugh at their imprudent confidence.

When a man uſes ſtrong proteſtations or oaths to make you believe a thing, which is of itſelf ſo probable that the bare ſaying of it would be ſufficient, depend upon it he deceives you, and is highly intereſted in making you believe it, or elſe he would not take ſo much pains.

Remember to make a great difference between companions and friends; for a very complaiſant and agreeable companion may, and often does, prove a very improper and a very dangerous friend. People will, in a great degree, form their opinion of you, upon that which they have of your friends; and there is a Spaniſh proverb which ſays, very juſtly, "Tell me who you "live with, and I will tell you who you are." One may fairly ſuppoſe that a man, who makes a knave or a fool his friend, has ſomething very bad to do, or to conceal. But, at the ſame time that you carefully decline the friendſhip of knaves and fools, if it can be called friendſhip, there is no occaſion to make either of them your enemies, wantonly and unprovoked; for they are numerous bodies; and I would rather chuſe a ſecure neutrality, than alliance, or war with either of them.

You may be a declared enemy to their vices and follies, without being marked out by them as a perſonal one. Their enmity is the next dangerous thing to their friendſhip.—Have a real reſerve with almoſt every body; for it is very diſagreeable to ſeem reſerved, and very dangerous not to be ſo. Few people find the true medium; many are ridiculouſly myſterious and reſerved upon trifles; and many imprudently communicative of all they know.

## GOOD-BREEDING.

GOOD-BREEDING has been very juſtly defined to be, "The reſult of much good ſenſe, ſome "good-nature, and a little ſelf-denial for the "ſake of others, and with a view to obtain the "ſame indulgence from them."

Good-breeding alone can prepoſſeſs people in our favour at firſt ſight; more time being neceſſary to diſcover greater talents. Good-breeding, however, does not conſiſt in low bows, and formal ceremony, but in an eaſy, civil, and reſpectable behaviour.

Indeed, good ſenſe, in many caſes, muſt determine good-breeding; for what would be civil at one time, and to one perſon, would be rude at another time, and to another perſon; there are, however, ſome general rules of good-breeding. As for example: to anſwer only yes, or no,

no, to any perſon, without adding, Sir, My Lord, or Madam, (as it may happen) is always extremely rude; and it is equally ſo not to give proper attention and a civil anſwer, when ſpoken to: ſuch behaviour convinces the perſon who is ſpeaking to us, that we deſpiſe him, and do not think him worthy of our attention, or an anſwer.

A well-bred perſon will take care to anſwer with complaiſance when he is ſpoken to; will place himſelf at the lower end of the table, unleſs bid to go higher; will firſt drink to the lady of the houſe, and then to the maſter; he will not eat awkwardly or dirtily, nor ſit when others ſtand; and he will do all this with an air of complaiſance, and not with a grave ill-natured look, as if he did it all unwillingly.

There is nothing more difficult to attain, or ſo neceſſary to poſſeſs, as perfect good-breeding; which is equally inconſiſtent with a ſtiff formality, an impertinent forwardneſs, and an awkward baſhfulneſs. A little ceremony is ſometimes neceſſary, a certain degree of firmneſs is abſolutely ſo: and an awkward modeſty is extremely unbecoming.

Virtue and learning, like gold, have their intrinſic value; but, if they are not poliſhed, they certainly loſe a great deal of their luſtre: and even poliſhed braſs will paſs upon more people than rough gold. What a number of ſins does the cheerful, eaſy, good-breeding of the French frequently cover?

My

My Lord Bacon ſays, "That a pleaſing figure "is a perpetual letter of recommendation." It is certainly an agreeable forerunner of merit, and ſmooths the way for it.

A man of good-breeding ſhould be acquainted with the forms and particular cuſtoms of Courts. At Vienna, men always make courteſies, inſtead of bows, to the emperor; in France, nobody bows to the king, or kiſſes his hand; but in Spain and England, bows are made, and hands are kiſſed. Thus every Court has ſome peculiarity, which thoſe who viſit them ought previouſly to inform themſelves of, to avoid blunders and awkwardneſſes.

Very few, ſcarcely any, are wanting in the reſpect which they ſhould ſhew to thoſe whom they acknowledge to be infinitely their ſuperiors. The man of faſhion, and of the world, expreſſes it in its fulleſt extent; but naturally, eaſily, and without concern; whereas a man, who is not uſed to keep good company, expreſſes it awkwardly: one ſees that he is not uſed to, and that it coſts him a great deal: but I never ſaw the worſt bred man living guilty of lolling, whiſtling, ſcratching his head, and ſuch like indecencies, in company that he reſpected. In ſuch companies, therefore, the only point to be attended to is, to ſhew that reſpect, which every body means to ſhew, in an eaſy, unembarraſſed, and graceful manner.

In mixed companies, whoever is admitted to make part of them, is, for the time at leaſt, ſuppoſed

poſed to be upon a footing of equality with the reſt; and, conſequently, every one claims, and very juſtly, every mark of civility and good-breeding. Eaſe is allowed, but careleſſneſs and negligence are ſtrictly forbidden. If a man accoſts you, and talks to you ever ſo dully or frivolouſly; it is worſe than rudeneſs, it is brutality, to ſhew him, by a manifeſt inattention to what he ſays, that you think him a fool or a blockhead, and not worth hearing. It is much more ſo with regard to women; who, of whatever rank they are, are entitled, in conſideration of their ſex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, diſlikes, preferences, antipathies, fancies, whims, and even impertinencies, muſt be officiouſly attended to, flattered, and, if poſſible, gueſſed at and anticipated, by a well-bred man. You muſt never uſurp to yourſelf thoſe conveniences and *agremens* which are of common right: ſuch as the beſt places, the beſt diſhes, &c. but on the contrary, always decline them yourſelf, and offer them to others; who, in their turns, will offer them to you; ſo that, upon the whole, you will, in your turn, enjoy your ſhare of common right.

The third ſort of good-breeding is local, and is variouſly modified, in not only different countries, but in different towns of the ſame country. But it muſt be founded upon the two former ſorts; they are the matter; in which, in this caſe, Faſhion and Cuſtom only give the different ſhapes and impreſſions. Whoever has the two firſt ſorts,

will

will eaſily acquire this third ſort of good-breeding, which depends ſingly upon attention and obſervation. It is properly the poliſh, the luſtre, the laſt finiſhing ſtrokes of good-breeding. A man of ſenſe, therefore, carefully attends to the local manners of the reſpective places where he is, and takes for his models thoſe perſons whom he obſerves to be at the head of the faſhion and good-breeding. He watches how they addreſs themſelves to their ſuperiors, how they accoſt their equals, and how they treat their inferiors; and lets none of thoſe little niceties eſcape him; which are to good-breeding, what the laſt delicate and maſterly touches are to a good picture; and which the vulgar have no notion of, but by which good judges diſtinguiſh the maſter. He attends even to their air, dreſs, and motions, and imitates them liberally, and not ſervilely; he copies but does not mimic. Theſe perſonal graces are of very great conſequence. They anticipate the ſentiments, before merit engage the underſtanding; they captivate the heart, and give riſe, I believe, to the extravagant notions of Charms and Philters. Their effects were ſo ſurpriſing, that they were reckoned ſupernatural.

In ſhort, as it is neceſſary to poſſeſs learning, honour, and virtue, to gain the eſteem and admiration of mankind, ſo politeneſs and good-breeding are equally neceſſary to render us agreeable in converſation and common life.

Great talents are above the generality of the world; who neither poſſeſs them themſelves, nor

are

are competent judges of them in others: But all are judges of the leſſer talents, ſuch as civility, affability, and an agreeable addreſs and manner; becauſe they feel the good effects of them, as making ſociety eaſy and agreeable.

To conclude: Be aſſured that the profoundeſt learning, without good-breeding, is unwelcome and tireſome pedantry; that a man who is not perfectly well-bred, is unfit for good company and unwelcome in it; and that a man who is not well-bred, is full as unfit for buſineſs as for company.

Make, then, good-breeding the great object of your thoughts and actions. Obſerve carefully the behaviour and manners of thoſe who are diſtinguiſhed by their good-breeding; imitate, nay, endeavour to excel, that you may at leaſt reach them, and be convinced that good-breeding is, to all worldly qualifications, what charity is to all Chriſtian virtues. Obſerve how it adorns merit, and how often it covers the want of it.

## GRACES.

### ART OF PLEASING.

THE deſire of pleaſing is at leaſt half the art of doing it; the reſt depends only upon the manner, which attention, obſervation, and frequenting good company, will teach. Thoſe who are lazy, careleſs, and indifferent whether they pleaſe or not, we may depend upon it, will never pleaſe. The art of pleaſing is a very neceſſary one to poſſeſs;

poſſeſs; but a very difficult one to acquire. To do as one would be done by, is the ſureſt method of pleaſing. Obſerve carefully what pleaſes us in others, and probably the ſame things in us will pleaſe others. If we are pleaſed with complaiſance and attention of others to our humours, our taſtes, or our weaknesſes; the ſame complaiſance and attention on our parts to theirs, will equally pleaſe them. Let us be ſerious, gay, or even trifling, as we find the preſent humour of the company: this is an attention due from every individual to the majority. The art of pleaſing cannot be reduced to a receipt; if it could, that receipt would be worth purchaſing at any price. Good ſenſe and good nature are the principal ingredients; and our own obſervation and the good advice of others, muſt give the right colour and taſte to it.

The graces of the perſon, the countenance, and the way of ſpeaking, are eſſential things; the very ſame thing, ſaid by a genteel perſon in an engaging way, and gracefully and diſtinctly ſpoken, would pleaſe; which would ſhock if muttered out by an awkward figure, with a ſullen ſerious countenance. The Poets repreſent Venus as attended by the three Graces, to intimate, that even beauty will not do without. Minerva ought to have three alſo; for, without them, learning has few attractions.

If we examine ourſelves ſeriouſly, why particular people pleaſe and engage us, more than others of equal merit; we ſhall always find that it is becauſe the

the former have the graces, and the latter not. I have known many a woman, with an exact ſhape, and a ſymetrical aſſemblage of beautiful features, pleaſe nobody; while others with very moderate ſhapes and features have charmed every body. It is certain that Venus will not charm ſo much without her attendant Graces, as they will without her. Among men, how often has the moſt ſolid merit been neglected, unwelcome, or even rejected for want of them? while flimſy parts, little knowledge, and leſs merit, introduced by the Graces, have been received, cheriſhed, and admired.

We proceed now to inveſtigate what theſe Graces are, and to give ſome inſtructions for acquiring them.

## ADDRESS.

A MAN's fortune is frequently decided for ever by his firſt addreſs. If it is pleaſing, people are hurried involuntarily into a perſuaſion that he has a merit, which poſſibly he has not; as on the other hand, if it is ungraceful, they are immediately prejudiced againſt him; and unwilling to allow him the merit which it may be he has. The worſt bred man in Europe, ſhould a lady drop her fan, would certainly take it up and give it to her: the beſt bred man in Europe could do no more. The difference, however, would be conſiderable; the latter would pleaſe by his graceful addreſs in preſenting it; the former would be laughed at for doing it awkwardly. The carriage

of

of a gentleman ſhould be genteel and his motions graceful. He ſhould be particularly careful of his manner and addreſs, when he preſents himſelf in company. Let them be reſpectful without meanneſs, eaſy without too much familiarity, genteel without affectation, and inſinuating without any ſeeming art or deſign. Men as well as women are much oftener led by their hearts than by their underſtandings. The way to the heart is through the ſenſes; pleaſe their eyes and their ears, and the work is half done.

### *Choice of* AMUSEMENTS.

A GENTLEMAN always attends to the *choice* of his amuſements. If at cards he will not play at cribbage, all-fours, or putt; or in ſports of exerciſe, be ſeen at ſkittles, foot-ball, leap-frog, cricket, driving of coaches, &c. for he knows that ſuch an imitation of the manners of the mob will indelibly ſtamp him with vulgarity. I cannot likewiſe avoid calling playing upon any muſical inſtrument illiberal in a gentleman. Muſic is uſually reekoned one of the liberal arts, and not unjuſtly; but a man of faſhion who is ſeen piping or fiddling at a concert, degrades his own dignity. If you love muſic, hear it; pay fiddlers to play to you, but never fiddle yourſelf. It makes a gentleman appear frivolous and contemptible, leads him frequently into bad company, and waſtes that time which might otherwiſe be well employed.

## CARVING.

HOWEVER trifling ſome things may ſeem, they are no longer ſo, when above half the world thinks them otherwiſe. Carving, as it occurs at leaſt once in every day, is not below our notice. We ſhould uſe ourſelves to carve adroitly and genteelly, without hacking half an hour acroſs a bone, without beſpattering the company with the ſauce, and without overturning the glaſſes into your neighbour's pockets. To be awkward in this particular, is extremely diſagreeable and ridiculous. It is eaſily avoided by a little attention and uſe; and a man who tells you gravely that he cannot carve, may as well tell you that he cannot blow his noſe; it is both as eaſy and as neceſſary.

## CHIT-CHAT.

STUDY to acquire that faſhionable kind of *ſmall talk*, or *chit-chat*, which prevails in all polite aſſemblies, and which, trifling as it may appear, is of uſe in mixed companies, and at table. It turns upon the public events of Europe, and then it is at its beſt; very often upon the number, the goodneſs or badneſs, the diſcipline or the clothing of the troops of different princes: ſometimes upon the families, the marriages, the relations of princes, and conſiderable people; and ſometimes the magnificence of public entertainments, balls, maſquerades, &c. Upon ſuch occaſions, likewiſe, it is not amiſs to know how to PARLER CUISINE, and to be able to diſſert upon

upon the growth and flavour of wines. Theſe, it is true, are very little things; but they are little things that occur very often, and therefore ſhould be ſaid AVEC GENTILLESSE, ET GRACE.

## CLEANLINESS.

THE perſon ſhould be accurately clean; the teeth, hands, and nails, ſhould be particularly ſo: a dirty mouth has real ill conſequences to the owner, for it infallibly cauſes the decay as well as the intolerable pain of the teeth; and is very offenſive, for it will moſt inevitably ſtink. Nothing looks more ordinary, vulgar and illiberal, than dirty hands, and ugly, uneven, and ragged nails: the ends of which ſhould be kept ſmooth and clean (not tipped with black), and ſmall ſegments of circles; and every time that the hands are wiped, rub the ſkin round the nails backwards, that it may not grow up, and ſhorten them too much. Upon no account whatever put your fingers in your noſe or ears. It is the moſt ſhocking, naſty, vulgar rudeneſs, that can be offered to company. The ears ſhould be waſhed well every morning, and in blowing the noſe, never look at it afterwards.

Theſe things may, perhaps, appear too inſignificant to be mentioned; but when it is remembered that a thouſand little nameleſs things which every one feels, but no one can deſcribe, conſpire to form that whole of pleaſing, I think we ought not to call them trifling. Beſides, a clean ſhirt and a clean perſon are as neceſſary to health,

health, as not to offend other people. I have ever held it as a maxim, and which I have lived to ſee verified, That a man who is negligent at twenty, will be a ſloven at forty, and intolerable at fifty years of age.

## Compliments.

Attend to the compliments of congratulation, or condolance, that you hear a well-bred man make to his ſuperiors, to his equals, and to his inferiors; watch even his countenance and his tone of voice, for they all conſpire in the main point of pleaſing. There is a certain diſtinguiſhing diction of a man of faſhion: he will not be content himſelf with ſaying, like John Trott, to a new-married man, "Sir, I wiſh you much "joy;" or to a man who has loſt his ſon, "Sir, I am ſorry for your loſs;" and both with a countenance equally unmoved; but he will ſay in effect the ſame thing, in a more elegant and leſs trivial manner, and with a countenance adapted to the occaſion. He will advance with warmth, vivacity, and a cheerful countenance, to the new-married man, and embracing him, perhaps ſay to him, "If you do juſtice to my "attachment to you, you will judge of the joy "that I feel on this occaſion, better than I can "expreſs it," &c. To the other in affliction he will advance ſlowly, with a grave compoſure of countenance, in a more deliberate manner, and with a low voice, perhaps ſay, "I hope you "do me the juſtice to be convinced, that I feel "whatever

"whatever you feel, and ſhall ever be affected "where you are concerned."

## DICTION.

THERE is a certain language of converſation, a faſhionable diction, of which every gentleman ought to be perfectly maſter, in whatever language he ſpeaks. The French attend to it carefully, and with great reaſon; and their language, which is a language of phraſes, helps them out exceedingly. That delicacy of diction is characteriſtical of a man of faſhion and good company.

## DRESS *and* DANCING.

DRESS is one of the various ingredients that contribute to the art of pleaſing, and therefore an object of ſome attention; for we cannot help forming ſome opinion of a man's ſenſe and character from his dreſs. All affectation in dreſs, implies a flaw in the underſtanding. Men of ſenſe carefully avoid any particular character in their dreſs; they are accurately clean for their own ſake, but all the reſt is for the ſake of other people. A man ſhould dreſs as well, and in the ſame manner, as the people of ſenſe and faſhion of the place where he is: if he dreſſes more than they, he is a fop; if he dreſſes leſs, he is unpardonably negligent: but, of the two, a young fellow ſhould be rather too much than too little dreſſed; the exceſs of that ſide will wear off, with a little age and reflection.

The difference in dreſs between a man and a fop, is, that the fop values himſelf upon his dreſs; and the man of ſenſe laughs at it, at the ſame time that he knows he muſt not neglect it: there are a thouſand fooliſh cuſtoms of this kind, which, as they are not criminal, muſt be complied with, and even cheerfully, by men of ſenſe. Diogenes the Cynic was a wiſe man for deſpiſing them, but a fool for ſhewing it.

We ſhould not attempt to rival, or to excel a fop in dreſs, but it is neceſſary to dreſs to avoid ſingularity and ridicule. Great care ſhould be taken to be always dreſſed like the reaſonable people of our own age in the place where we are, whoſe dreſs is never ſpoken of one way or another, as neither too negligent or too much ſtudied.

Awkwardneſs of carriage is very alienating, and a total negligence of dreſs and air, an impertinent inſult upon cuſtom and faſhion. Women have great influence as to a man's faſhionable character; and an awkward man will never have their votes, which are very numerous, and oftener counted than weighed.

When we are once well-dreſſed for the day, we ſhould think no more of it afterwards; and, without any ſtiffneſs for fear of diſcompoſing that dreſs, we ſhould be as eaſy and natural as if we had no clothes on at all.

Dancing, likewiſe, tho' a ſilly trifling thing, is one of thoſe eſtabliſhed follies which people of ſenſe are ſometimes obliged to conform to; and if they do, they ſhould be able to perform it well.

In dancing, the motion of the arms ſhould be particularly attended to, as theſe decide a man's being genteel or otherwiſe, more than any other part of the body. A twiſt or ſtiffneſs in the wriſt will make any man look awkward. If a man dances well from the waiſt upwards, wears his hat well, and moves his head properly, he dances well. Coming into a room, and preſenting yourſelf to a company, ſhould be alſo attended to, as this always gives the firſt impreſſion, which is often indelible. Thoſe who preſent themſelves well, have a certain dignity in their air which, without the leaſt ſeeming mixture of pride, at once engages and is reſpected.

## Drinking of Healths.

Drinking of healths is now growing out of faſhion, and is deemed unpolite in good company. Cuſtom once had rendered it univerſal, but the improved manners of the age now conſider it as abſurd and vulgar. What can be more rude or ridiculous than to interrupt perſons at their meals with an unneceſſary compliment? Abſtain then from this ſilly cuſtom where you find it diſuſed; and uſe it only at thoſe tables where it continues general.

## Assurance.

A steady aſſurance is too often improperly ſtyled impudence. For my part I ſee no impudence, but on the contrary, infinite uti-

lity

lity and advantage, in preſenting one's ſelf with the ſame coolneſs and unconcern, in any and every company: till one can do that, I am very ſure that one can never preſent one's ſelf well. Whatever is done under concern and embarraſſment, muſt be ill done; and, till a man is abſolutely eaſy and unconcerned in every company, he will never be thought to have kept good company, nor be very welcome in it. Aſſurance and intrepidity, under the white banner of ſeeming modeſty, clear the way to merit, that would otherwiſe be diſcouraged by difficulties in its journey; whereas barefaced impudence is the noiſy and bluſtering harbinger of a worthleſs and ſenſeleſs uſurper.

## Hurry.

A man of ſenſe may be in haſte, but can never be in a hurry, becauſe he knows that whatever he does in a hurry he muſt neceſſarily do very ill. He may be in haſte to diſpatch an affair, but he will take care not to let that haſte hinder his doing it well. Little minds are in a hurry, when the object proves (as it commonly does) too big for them, they run, they ſtare, they puzzle, confound, and perplex themſelves; they want to do every thing at once, and never do it at all. But a man of ſenſe takes the time neceſſary for doing the thing he is about well; and his haſte to diſpatch a buſineſs, only appears by the continuity of his application to it: he purſues

it with a cool ſteadineſs, and finiſhes it before he begins any other.

## Laughter.

Frequent and loud laughter is the characteriſtic of folly and ill-manners: it is the manner in which the mob expreſs their ſilly joy at ſilly things; and they call it being merry. In my mind, there is nothing ſo illiberal, and ſo ill-bred, as audible laughter. True wit, or ſenſe, never yet made any body laugh; they are above it; they pleaſe the mind, and give a cheerfulneſs to the countenance. But it is low buffoonery, or ſilly accidents that always excite laughter; and that is what people of ſenſe and breeding ſhould ſhew themſelves above. A man's going to ſit down in the ſuppoſition that he has a chair behind him, and falling down upon his breech for want of one, ſets a whole company a laughing, when all the wit in the world would not do it: a plain proof, in my mind, how low and unbecoming a thing laughter is. Not to mention the diſagreeable noiſe it makes, and the ſhocking diſtortion of the face that it occaſions.

Many people at firſt from awkwardneſs, have got a very ſilly and diſagreeable trick of laughing whenever they ſpeak; and I know men of very good parts, who cannot ſay the commoneſt thing without laughing; which makes thoſe who do not know them, take them at firſt for natural fools.

## Letter-writing.

It is of the utmoſt importance to write letters well; as this is a talent which daily occurs, as well in buſineſs as in pleaſure; and inaccuracies in orthography, or in ſtyle, are never pardoned but in ladies, nor is hardly pardonable in them. The Epiſtles of Cicero are the moſt perfect models of good-writing.

Letters ſhould be eaſy and natural, and convey to the perſons to whom we ſend them, juſt what we ſhould ſay to thoſe perſons if we were preſent with them.

The beſt models of Letter-writing are Cicero, Cardinal d'Oſſat, Madame Savigne, and Compte Buſſy Rabutin. Cicero's Epiſtles to Atticus, and to his familiar friends, are the beſt examples in the friendly and familiar ſtyle. The ſimplicity and clearneſs of the letters of Cardinal d'Oſſat, ſhew how letters of buſineſs ought to be written. For gay and amuſing letters, there are none that equal Compte Buſſy's and Madame Savigne's. They are ſo natural, that they ſeem to be the extempore converſations of two people of wit, rather than letters.

Neatneſs in folding up, ſealing, and directing letters, is by no means to be neglected. There is ſomething in the exterior, even of a letter, that may pleaſe or diſpleaſe, and conſequently deſerves ſome attention.

## Nick-name.

There is nothing that a young man at his firſt appearance in the world has more reaſon to dread, and therefore ſhould take more pains to avoid, than having any ridicule fixed on him. In the opinion even of the moſt rational men, it will degrade him, but ruin him with the reſt. Many a man has been undone by acquiring a ridiculous nick-name. The cauſes of nick-names among well-bred men, are generally the little defects in manner, elocution, air, or addreſs. To have the appellation of muttering, awkward, ill-bred, abſent, left-legged, annexed always to your name, would injure you more than you imagine; avoid then theſe little defects, and you may ſet ridicule at defiance.

## Pronunciation *and* Speaking.

To acquire a graceful utterance, read aloud to ſome friend every day, and beg of him to interrupt and correct you when you read too faſt, do not obſerve the proper ſtops, lay a wrong emphaſis, or utter your words unintelligibly. You may even read aloud to yourſelf, and tune your utterance to your own ear. Take care to open your teeth when you read or ſpeak, and articulate every word diſtinctly; which laſt cannot be done but by ſounding the final letter. But above all, ſtudy to vary your voice according to the ſubject, and avoid a monotony. Daily attention to theſe articles will, in a little time, render them eaſy and habitual to you.

The

The voice and manner of ſpeaking too, are not to be neglected: ſome people almoſt ſhut their mouths when they ſpeak, and mutter ſo, that they are not to be underſtood; others ſpeak ſo faſt, and ſputter, that they are not to be underſtood neither; ſome always ſpeak as if they were talking to deaf people; and others ſo low, that one cannot hear them. All theſe habits are awkward and diſagreeable, and are to be avoided by attention: they are the diſtinguiſhing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how neceſſary it is to mind all theſe little things; for I have ſeen many people with great talents, ill received for want of having theſe talents; and others well received only from their little talents, and who had no great ones.

## SPELLING.

ORTHOGRAPHY or ſpelling well, is ſo abſolutely neceſſary for a man of letters, or a gentleman, that one falſe ſpelling may fix a ridicule on him for the remainder of his life. Reading carefully will contribute, in a great meaſure, to preſerve you from expoſing yourſelf by falſe ſpelling; for books are generally well ſpelled, according to the orthography of the times. Sometimes words, indeed, are ſpelled differently by different authors, but thoſe inſtances are rare; and where there is only one way of ſpelling a word, ſhould you ſpell it wrong, you will be ſure to be ridiculed. Nay, a *woman* of a tolerable education would deſpiſe

and laugh at her lover, if he ſhould ſend her an ill-ſpelled *billet-doux*.

## STYLE.

STYLE is the dreſs of thoughts; and let them be ever ſo juſt, if your ſtyle is homely, coarſe, and vulgar, they will appear to as much diſadvantage, and be as ill received, as your perſon, though ever ſo well proportioned, would, if dreſſed in rags, dirt, and tatters. It is not every underſtanding that can judge of matter; but every ear can and does judge, more or leſs, of ſtyle.

Mind your diction in whatever language you either write or ſpeak; contract a habit of correctneſs and elegance. Conſider your ſtyle even in the freeſt converſation, and moſt familiar letters. After, at leaſt if not before, you have ſaid a thing, reflect if you could not have ſaid it better.

## WRITING.

EVERY man who has the uſe of his eyes and his right hand, can write whatever hand he pleaſes. Nothing is ſo ungentleman-like as a ſchool-boy's ſcrawl. I do not deſire you to write a ſtiff formal hand, like that of a ſchool-maſter, but a genteel, legible, and liberal character, and to be able to write quick. As to the correctneſs and elegance of your writing, attention to grammar does the one, and to the beſt authors the other. Epiſtolary correſpondence ſhould be eaſy and natural, and convey to the perſons juſt what we would ſay if we were with them.

VULGAR

## Vulgar Expressions.

Vulgarism in language is a certain characteriſtic of bad company, and a bad education. Proverbial expreſſions, and trite ſayings, are the flowers of the rhetoric of a vulgar man. Would he ſay, that men differ in their taſtes; he both ſupports and adorns that opinion, by the good old ſaying, as he reſpectfully calls it, "What is "one man's meat is another man's poiſon." If any man attempts being *ſmart*, as he calls it, upon him, he gives him *tit for tat;* aye, that he does. He has always ſome favourite word for the time being; which, for the ſake of uſing often, he commonly abuſes; ſuch as *vaſtly* angry, *vaſtly* kind, *vaſtly* handſome, and *vaſtly* ugly. Even his pronunciation of proper words, carries the mark of the beaſt along with it. He calls the *earth yearth:* he is *obleiged* not *obliged* to you. He goes *to wards;* and not *towards* ſuch a place. He ſometimes affects hard words, by way of ornament, which he always mangles like a learned woman. A man of faſhion never has recourſe to proverbs, and vulgar aphoriſms; uſes neither favourite words nor hard words: but takes great care to ſpeak very correctly and grammatically, and to pronounce properly; that is, according to the uſage of the beſt companies.

## Cautions *againſt ſundry old* Habits.

Humming a tune within ourſelves, drumming with our fingers, making a noiſe with our feet, and ſuch awkward habits, being all breaches of

good manners, are therefore indications of our contempt for the perſons preſent, and conſequently ſhould not be practiſed.

Eating very quick or very ſlow, is characteriſtic of vulgarity; the former infers poverty; the latter, if abroad, that you are diſguſted with your entertainment; and if at home, that you are rude enough to give your friends what you cannot eat yourſelf. Eating ſoup with your noſe in your plate, is alſo vulgar. So likewiſe is ſmelling to the meat while on the fork, before you put it in your mouth. If you diſlike what is ſent upon your plate, leave it; but never by ſmelling to, or examining it, appear to tax your friend with placing unwholeſome proviſions before you.

Spitting on the floor or carpet is a filthy practice, and which, were it to become general, would render it as neceſſary to change the carpets as the table-cloths. Not to add, it will induce our acquaintance to ſuppoſe that we have not been uſed to genteel furniture; for which reaſon alone, if no other, a man of liberal education ſhould avoid it.

To conclude this article: Never walk faſt in the ſtreets, which is a mark of vulgarity, ill-befitting the character of a gentleman, or a man of faſhion, though it may be tolerable in a tradeſman.

To ſtare any perſon full in the face, whom you may chance to meet, is an act alſo of ill-breeding; it would ſeem to beſpeak as if you ſaw ſomething wonderful in his appearance, and is therefore a tacit reprehenſion.

Keep yourſelf free, likewiſe, from all odd tricks or habits; ſuch as ſcratching yourſelf, putting your fingers to your mouth, noſe, and ears, thruſting out your tongue, ſnapping your fingers, biting your nails, rubbing your hands, ſighing aloud, an affected ſhivering of your body, gaping, and many others, which I have noticed before; all which are imitations of the manners of the mob, and degrading to a gentleman.

## KNOWLEDGE OF THE WORLD.

WE ſhould endeavour to hoard up, while we are young, a great ſtock of knowledge: for tho' during that time of diſſipation, we may not have occaſion to ſpend much of it, yet a time will come when we ſhall want it to maintain us.

The knowledge of the world is only to be acquired in the world, and not in a cloſet. Books alone will never teach it you; but they will ſuggeſt many things to your obſervation, which might otherwiſe eſcape you; and your own obſervations upon mankind, when compared with thoſe which you will find in books, will help you to fix the true point.

To know mankind well, requires full as much attention and application as to know books, and, it may be, more ſagacity and diſcernment. I am, at this time, acquainted with many elderly people, who have all paſſed their lives in the great world, but with ſuch levity and inattention, that they

know no more of it now than they did at fifteen. Do not flatter yourself, therefore, with the thoughts that you can acquire this knowledge in the frivolous chit-chat of idle companies; no, you must go much deeper than that. You must look into people as well as at them. Search, therefore, with the greatest care, into the characters of all those whom you converse with: endeavour to discover their predominant passions, their prevailing weaknesses, their vanities, their follies, and their humours; with all the right and wrong, wise and silly springs of human actions, which make such inconsistent and whimsical beings of us rational creatures.

There are no persons so insignificant and inconsiderable, but may some time or other, and in some thing or other, have it in their power to be of use to you; which they certainly will not, if you have once shewn them contempt. Wrongs are often forgiven, but contempt never is. Our pride remembers it for ever. Remember, therefore, most carefully to conceal your contempt, however just, wherever you would not make an implacable enemy. Men are much more unwilling to have their weaknesses and their imperfections known, than their crimes, and if you hint to a man that you think him silly, ignorant, or even ill-bred or awkward, he will hate you more, and longer, than if you tell him plainly, that you think him a rogue.

Nothing is more insulting, than to take pains to make a man feel a mortifying inferiority in knowledge,

knowledge, rank, fortune, &c. In the firſt, it is both ill-bred and ill-natured, and in the two latter articles, it is unjuſt, they not being in his power. Good-breeding and good-nature incline us rather to raiſe people up to ourſelves, than to mortify and depreſs them. Beſides, it is making ourſelves ſo many friends, inſtead of ſo many enemies. A conſtant attention to pleaſe, is a moſt neceſſary ingredient in the art of pleaſing; it flatters the ſelf-love of thoſe to whom it is ſhewn; it engages and captivates, more than things of much greater importance. Every man is, in ſome meaſure, obliged to diſcharge the ſocial duties of life; but thoſe attentions are voluntary acts, the free-will offerings of good-breeding and good-nature: they are received, remembered, and returned as ſuch. Women in particular have a right to them; and any omiſſion in that reſpect, is down-right ill-breeding.

We ſhould never yield to that temptation, which to moſt young men is very ſtrong, of expoſing other people's weakneſſes and infirmities, for the ſake either of diverting the company, or of ſhewing our own ſuperiority. We may by that means, get the laugh on our ſide for the preſent; but we ſhall make enemies by it for ever; and even thoſe who laugh with us, will, upon reflection, fear and deſpiſe us? it is ill-natured, and a good heart deſires rather to conceal than expoſe other people's weakneſſes or misfortunes. If we have wit, we ſhould uſe it to pleaſe

and

and not to hurt: we may ſhine, like the ſun in the Temperate Zones, without ſcorching.

There are many inoffenſive arts which are neceſſary in the courſe of the world, and which he who practiſes the earlieſt, will pleaſe the moſt, and riſe the ſooneſt. The ſpirits and vivacity of youth are apt to neglect them as uſeleſs, or reject them as troubleſome: but ſubſequent knowledge and experience of the world remind us of their importance commonly when it is too late. The principal of theſe things, is the maſtery of one's temper, and that coolneſs of mind and ſerenity of countenance, which hinders us from diſcovering, by words, actions or even looks, thoſe paſſions or ſentiments by which we are inwardly moved or agitated; and the diſcovery of which gives cooler and abler people ſuch infinite advantages over us, not only in great buſineſs, but in all the moſt common occurrences of life. A man who does not poſſeſs himſelf enough to hear diſagreeable things, without viſible marks of anger and change of countenance, or agreeable ones without ſudden burſts of joy, and expanſion of countenance, is at the mercy of every artful knave, or pert coxcomb: the former will provoke or pleaſe you by deſign, to catch unguarded words or looks: by which he will eaſily decypher the ſecrets of your heart, of which you ſhould keep the key yourſelf, and truſt it with no man living. The latter [illegible] by his abſurdity, and without intending it, produce the ſame diſcoveries,

coveries, of which other people will avail themſelves.

If you find yourſelf ſubject to ſudden ſtarts of paſſion, or madneſs, (for I ſee no difference between them, but in their duration) reſolve, within yourſelf, at leaſt, never to ſpeak one word while you feel that emotion within you.

In ſhort, make yourſelf abſolute maſter of your temper, and your countenance, ſo far, at leaſt, as that no viſible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impoſſible; and as a man of ſenſe never attempts impoſſibilities, on one hand or the other, he is never diſcouraged by difficulties; on the contrary, he redoubles his induſtry and his diligence, he perſeveres, and infallibly prevails at laſt. In any point, which prudence bids you purſue, and which a manifeſt utility attends, let difficulties only animate your induſtry, not deter you from the purſuit. If one way has failed, try another; be active, perſevere, and you will conquer. Some people are to be reaſoned, ſome flattered, ſome intimidated, and ſome teaſed into a thing; but, in general, all are to be brought into it at laſt, if ſkilfully applied to, properly managed, and indefatigably attacked in their ſeveral weak places. The time ſhould likewiſe be judiciouſly choſen; every man has his *molli a tempora*, but that is far from being all day long; and you would chuſe your time very ill, if you applied to a man about one buſineſs, when his head was full of another, or when his heart

was

was full of grief, anger, or any other disagreeable sentiment.

In order to judge of the inside of others, study your own, for men in general are very much alike; and though one has one prevailing passion, and another has another, yet their operations are much the same; and whatever engages or disgusts, pleases or offends you, in others, will, *mutatis mutandis*, engage, disgust, please, or offend others, in you. Observe, with the utmost attention, all the operations of your own mind, the nature of your passions, and the various motives that determine your will; and you may in a great degree know all mankind. For instance; Do you find yourself hurt and mortified, when another makes you feel his superiority and your own inferiority, in knowledge, parts, rank, or fortune? you will certainly take great care not to make a person whose good will, good word, interest, esteem, or friendship, you would gain, feel that superiority in you, in case you have it. If disagreeable insinuations, sly sneers, or repeated contradictions, teaze and irritate you, would you use them where you wished to engage and please! Surely not: And I hope you wish to engage and please almost universally. The temptation of saying a smart and witty thing, or *bon-mot*, and the malicious applause with which it is commonly received, have made people who can say them, and still oftener people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When such things

things then ſhall happen to be ſaid at your expence, (as ſometimes they certainly will) reflect ſeriouſly upon the ſentiments of uneaſineſs, anger, and reſentment, which they excite in you; and conſider whether it can be prudent, by the ſame means to excite the ſame ſentiments in others againſt you. It is a decided folly to loſe a friend for a jeſt; but, in my mind, it is not a much leſs degree of folly, to make an enemy of an indifferent and neutral perſon, for the ſake of a *bon-mot*. When things of this kind happen to be ſaid of you, the moſt prudent way is to ſeem not to ſuppoſe that they are meant at you, but to diſſemble and conceal whatever degree of anger you may feel inwardly: and ſhould they be ſo plain that you cannot be ſuppoſed ignorant of their meaning, to join in the laugh of the company againſt yourſelf; acknowledge the hit to be a fair one, and the jeſt a good one, and play off the whole thing in ſeeming good humour; but by no means reply in the ſame way; which only ſhews that you are hurt, and publiſhes the victory which you might have concealed. Should the thing ſaid, indeed, injure your honour, or moral character, remember, there are but two alternatives for a gentleman and a man of parts--extreme politeneſs, or a duel.

If a man notoriouſly and deſignedly inſults and affronts you, knock him down; but if he only injures you, your beſt revenge is to be extremely civil to him in your outward behaviour, though, at the ſame time, you counterwork him; and return him the compliment, perhaps with intereſt.

This

This is not perfidy nor diſſimulation; it would be ſo, if you were at the ſame time to make profeſſions of eſteem and friendſhip to this man; which I by no means recommend: but, on the contrary, abhor. All acts of civility are, by common conſent, underſtood to be no more than a conformity to cuſtom, for the quiet and convenience of ſociety, the *agremens* of which are not to be diſturbed by private diſlikes and jealouſies. Only women and little minds pout and ſpar for the entertainment of the company, that always laughs at, and never pities them. For my own part, though I would by no means give up any point to a competitor, yet I would pique myſelf upon ſhowing him rather more civility than to another man. In the firſt place, this behaviour infallibly makes all the laughters of your ſide, which is a conſiderable party; and in the next place, it certainly pleaſes the object of the competition, be it either man or woman; who never fail to ſay, upon ſuch an occaſion, "that they "muſt own you have behaved yourſelf very hand-"ſomely in the whole affair."

In ſhort, let this be one invariable rule of your conduct; Never to ſhew the leaſt ſymptom of reſentment, which you cannot, to a certain degree, gratify; but always to ſmile where you cannot ſtrike. There would be no living in the world, if one could not conceal, and even diſſemble the juſt cauſes of reſentment, which one meets with every day in active and buſy life. Whoever cannot maſter his humour, ſhould leave the world, and

and retire to ſome hermitage, in an unfrequented deſert. By ſhowing an unavailing and ſullen reſentment, you authoriſe the reſentment of thoſe who can hurt you, and whom you cannot hurt; and give them that very pretence, which perhaps they wiſhed for, of breaking with, and injuring you: whereas the contrary behaviour would lay them under the reſtraints of decency, at leaſt; and either ſhackle or expoſe their malice. Beſides, captiouſneſs, ſullenneſs, and pouting, are moſt exceedingly illiberal and vulgar.

Though men are all of one compoſition, the ſeveral ingredients are ſo differently proportioned in each individual, that no two are exactly alike; and no one at all times like himſelf. The ableſt man will, ſometimes, do weak things; the proudeſt man mean things; the honeſteſt man ill things; and the wickedeſt man good ones. Study individuals, then; and if you take (as you ought to do) their outlines from their prevailing paſſion, ſuſpend your laſt finiſhing ſtrokes till you have attended to and diſcovered the operations of their inferior paſſions, appetites, and humours. A man's general character may be that of the honeſteſt man of the world; do not diſpute it; you might be thought envious or ill-natured; but, at the ſame time, do not take this probity upon truſt, to ſuch a degree as to put your life, fortune, or reputation, in his power. This honeſt man may happen to be your rival in power, in intereſt, or in love; three paſſions that often put honeſty to moſt ſevere trials, in which it is too often

often caſt; but firſt analyze this honeſt man yourſelf; and then, only, you will be able to judge how far you may, or may not, with ſafety, truſt him.

If you would particularly gain the affection and friendſhip of particular people, whether men or women, endeavour to find out their predominant excellency, if they have one, and their prevailing weakneſs, which every body has; and do juſtice to the one, and ſomething more than juſtice to the other. Men have various objects in which they may excel, or at leaſt would be thought to excel; and though they love to hear juſtice done to them, where they know that they excel, yet they are moſt and beſt flattered upon thoſe points where they wiſh to excel, and yet are doubtful whether they do or not. As for example: Cardinal Richlieu, who was undoubtedly the ableſt ſtateſman of his time, or perhaps of any other, had the idle vanity of being thought the beſt poet too; he envied the great Corneille his reputation, and ordered a criticiſm to be wrote upon the Cid. Thoſe, therefore, who flattered ſkilfully, ſaid little to him of his abilities in ſtate-affairs, or at leaſt but *en paſſant*, and as it might naturally occur. But the incenſe which they gave him, the ſmoke of which they knew would turn his head in their favour, was a *belle eſprit* and a Poet. Why? Becauſe he was ſure of one excellency, and diſtruſtful as to the other.

You will eaſily diſcover every man's prevailing vanity, by obſerving his favourite topic of converſation;

verſation; for every man talks moſt of what he has moſt a mind to be thought to excel in. Touch him but there, and you touch him to the quick.

Women have, in general, but one object, which is their beauty; upon which ſcarce any flattery is too groſs for them to ſwallow. Nature has hardly formed a woman ugly enough to be inſenſible to flattery upon her perſon; if her face is ſo ſhocking, that ſhe muſt in ſome degree be conſcious of it, her figure and her air, ſhe truſts make ample amends for it. If her figure is deformed, her face, ſhe thinks, counterbalances it. If they are both bad, ſhe comforts herſelf, that ſhe has graces; a certain manner; *je ne ſcais quoi*, ſtill more engaging than beauty. This truth is evident from the ſtudied and elaborate dreſs of the ugliеſt women in the world. An undoubted, unconteſted, conſcious beauty, is, of all women the leaſt ſenſible of flattery upon that head: ſhe knows it is her due, and is therefore obliged to nobody for giving it her. She muſt be flattered upon her underſtanding; which, though ſhe may poſſibly not doubt of herſelf, yet ſhe ſuſpects that men may diſtruſt.

Do not miſtake me, and think that I mean to recommend to you abject and criminal flattery: no; flatter nobody's vices or crimes: on the contrary, abhor and diſcourage them. But there is no living in the world without a complaiſant indulgence for other people's weakneſſes, and innocent, though ridiculous vanities. If a man has a mind to be thought wiſer, and a woman handſomer,

ſomer, than they really are, their error is a comfortable one to themſelves, and an innocent one with regard to other people; and I would rather make them my friends, by indulging them in it, than my enemies, by endeavouring (and that to no purpoſe) to undeceive them.

Suſpect, in general, thoſe who remarkably affect any one virtue: who raiſe it above all others, and who in a manner intimate that they poſſeſs it excluſively. I ſay, ſuſpect them: for they are commonly impoſtors; but do not be ſure that they are always ſo: for I have ſometimes known ſaints really religious; bluſterers really brave; reformers of manners really honeſt; and prudes really chaſte. Pry into the receſſes of their hearts yourſelf, as far as you are able, and never implicitly adopt a character upon common fame; which though generally right as to the great outlines of characters, is always wrong in ſome particulars.

Be upon your guard againſt thoſe who, upon very ſlight acquaintance, obtrude their unaſked and unmerited friendſhip and confidence upon you; for they probably cram you with them, only for their own eating; but at the ſame time, do not roughly reject them upon that general ſuppoſition. Examine further, and ſee whether thoſe unexpected offers flow from a warm heart and a ſilly head; or from a deſigning head, and a cold heart; for knavery and folly have often the ſame ſymptoms. In the firſt caſe, there is no danger in accepting them——*valeant quantum valere poſſunt.*

*poſſunt.* In the latter caſe, it may be uſeful to ſeem to accept them, and artfully to turn the battery on him who raiſed it.

If a man uſes ſtrong oaths or proteſtations to make you believe a thing, which is of itſelf ſo likely and probable, that the bare ſaying of it would be ſufficient, depend upon it he lies, and is highly intereſted in making you believe it; or elſe he would not take ſo much pains.

There is an incontinency of friendſhip among young fellows, who are aſſociated by their mutual pleaſures only, which has, very frequently, bad conſequences. A parcel of warm hearts, and unexperienced heads, heated by convivial mirth, and poſſibly a little too much wine, vow, and really mean at the time, eternal friendſhips to each other, and indiſcreetly pour out their whole ſouls in common, and without the leaſt reſerve. The confidences are as indiſcreetly repealed, as they were made; for new pleaſures, and new places, ſoon diſſolve this ill-cemented connexion; and then very ill uſes are made of theſe raſh confidences. Bear your part, however, in young companies; nay, excel, if you can, in all the ſocial and convivial joy and feſtivity that become youth. Truſt them with your love-tales, if you pleaſe: but keep your ſerious views ſecret. Truſt thoſe only to ſome tried friend, more experienced than yourſelf, and who, being in a different walk of life from you, is not likely to become your rival; for I would not adviſe you to depend ſo much upon the heroic virtue of mankind, as to hope or believe,

believe, that your competitor will ever be your friend, as to the object of that competition.

A ſeeming ignorance is very often a moſt neceſſary part of worldly knowledge. It is, for inſtance, commonly adviſeable to ſeem ignorant of what people offer to tell you; and when they ſay, Have not you heard of ſuch a thing? to anſwer, No, and to let them go on, though you know it already. Some have a pleaſure in telling it; becauſe they think they tell it well; others have a pride in it, as being the ſagacious diſcoverers; and many have a vanity in ſhewing that they have been, though very undeſervedly, truſted: All theſe would be diſappointed, and conſequently diſpleaſed, if you ſaid, Yes. Seem always ignorant (unleſs to one moſt intimate friend) of all matters of private ſcandal and defamation, though you ſhould hear them a thouſand times, for the parties affected always look upon the receiver to be almoſt as bad as the thief: and whenever they become the topic of converſation, ſeem to be a ſceptic, though you are really a ſerious believer: and always take the extenuating part. But all this ſeeming ignorance ſhould be joined to thorough and extenſive private informations; and indeed it is the beſt method of procuring them; for moſt people have ſuch a vanity in ſhewing a ſuperiority over others, though but for a moment, and in the mereſt trifles, that they will tell you what they ſhould not, rather than not ſhow that they can tell what you did not know: beſides that, ſuch ſeeming ignorance will make you paſs for incurious,

incurious, and consequently undesigning. However, fish for facts, and take pains to be well informed of every thing that passes; but fish judiciously, and not always, nor indeed often, in the shape of direct questions; which always put people upon their guard, and, often repeated, grow tiresome. But sometimes take the things that you would know, for granted; upon which somebody will kindly, and officiously, set you right: sometimes say, that you have heard so and so; and at other times seem to know more than you do, in order to know all that you want: but avoid direct questioning as much as you can.

Human nature is the same all over the world; but its operations are so varied by education and habit, that one must see it in all its dresses, in order to be intimately acquainted with it. The passion of ambition, for instance, is the same in a courtier, a soldier, or an ecclesiastic; but from their different educations and habits they will take very different methods to gratify it. Civility, which is a disposition to accommodate and oblige others, is essentially the same in every country; but good-breeding, as it is called, which is the manner of exerting that disposition, is different in almost every country, and merely local; and every man of sense imitates and conforms to that local good-breeding of the place which he is at. —A conformity and flexibility of manners is necessary in the course of the world; that is, with regard to all things which are not wrong in themselves. The *versatile ingenium* is the most useful

of all. It can turn inſtantly from one object to another, aſſuming the proper manner for each. It can be ſerious with the grave, cheerful with the gay, and trifling with the frivolous.

Indeed, nothing is more engaging than a cheerful and eaſy conformity to people's particular manners, habits, and even weakneſſes; nothing, (to uſe a vulgar expreſſion) ſhould come amiſs to a young fellow. He ſhould be, for good purpoſes, what Alcibiades was commonly for bad ones——a Proteus, aſſuming with eaſe, and wearing with cheerfulneſs, any ſhape. Heat, cold, luxury, abſtinence, gravity, gaity, ceremony, eaſineſs, learning, trifling, buſineſs, and pleaſure, are modes which he ſhould be able to take, lay aſide, or change occaſionally, with as much eaſe as he would take or lay aſide his hat.

Young men are apt to think that every thing is to be carried by ſpirit and vigour; that art is meanneſs, and that verſality and complaiſance are the refuge of puſillanimity and weakneſs. This moſt miſtaken opinion gives an indelicacy, an abruptneſs, and a roughneſs to the manners. Fools, who can never be undeceived, retain them as long as they live: reflection, with a little experience, makes men of ſenſe ſhake them off ſoon. When they come to be a little better acquainted with themſelves, and with their own ſpecies, they diſcover, that plain right reaſon is, nine times in ten, the fettered and ſhackled attendant of the triumph of the heart and the paſſions: conſequently, they addreſs themſelves, nine times in ten

to

to the conqueror, not to the conquered: and conquerors, you know, muſt be applied to in the gentleſt, the moſt engaging, and the moſt inſinuating manner.

But, unfortunately, young men are as apt to think themſelves wiſe enough, as drunken men are to think themſelves ſober enough. They look upon ſpirit to be a much better thing than experience; which they call *coldneſs*. They are but half miſtaken; for though ſpirit without experience is dangerous, experience without ſpirit is languid and defective. Their union, which is very rare, is perfection; you may join them, if you pleaſe, for all my experience is at your ſervice; and I do not deſire one grain of your ſpirit in return. Uſe them both; and let them reciprocally animate and check each other. I mean here, by the ſpirit of youth, only the vivacity and preſumption of youth; which hinder them from ſeeing the difficulties or dangers of an undertaking; but I do not mean what the ſilly vulgar call ſpirit, by which they are captious, jealous of their rank, ſuſpicious of being undervalued, and *tart* (as they call it) in their repartees, upon the ſlighteſt occaſions. This is an evil, and a very ſilly ſpirit, which ſhould be driven out, and tranſferred to an herd of ſwine.

To conclude: Never neglect or deſpiſe old, for the ſake of new, or more ſhining acquaintance; which would be ungrateful on your part, and never forgiven on theirs. Take care to make as many perſonal friends, and as few perſonal ene-

mies, as poſſible. I do not mean by perſonal friends, intimate and confidential friends, of which no man can hope to have half a dozen in the whole courſe of his life; but I mean friends, in the common acceptation of the word; that is, people who ſpeak well of you, and who would rather do you good than harm, conſiſtently with their own intereſt, and no farther.

## LYING.

NOTHING is more criminal, mean, or ridiculous than lying. It is the production either of malice, or cowardice, or vanity; but it generally miſſes of its aim in every one of theſe views; for lies are always detected ſooner or later. If we advance a malicious lie, in order to affect any man's fortune or character, we may, indeed, injure him for ſome time; but we ſhall certainly be the greateſt ſufferers in the end: For, as ſoon as we are detected, we are blaſted for the infamous attempt: and whatever is ſaid afterwards to the diſadvantage of that perſon, however true, paſſes for calumny. To lie, or to equivocate, (which is the ſame thing) to excuſe ourſelves for what we have ſaid or done, and to avoid the danger of the ſhame that we apprehend from it, we diſcover our fear as well as our falſehood; and only increaſe inſtead of avoiding, the danger and the ſhame; we ſhew ourſelves to be the loweſt and meaneſt of mankind, and are ſure to be always treated as ſuch.

ſuch. If we have the misfortune to be in the wrong, there is ſomething noble in frankly owning it; it is the only way of atoning for it, and the only way to be forgiven. To remove a preſent danger, by equivocating, evading, or ſhuffling, is ſomething ſo deſpicable, and betrays ſo much fear, that whoever practiſes them deſerves to be chaſtiſed.

There are people who indulge themſelves in another ſort of lying, which they reckon innocent, and which in one ſenſe is ſo; for it hurts nobody but themſelves. This ſort of lying is the ſpurious offſpring of Vanity, begotten upon Folly: theſe people deal in the marvellous; they have ſeen ſome things that never exiſted; they have ſeen other things which they never really ſaw, though they did exiſt, only becauſe they were thought worth ſeeing: Has any thing remarkable been ſaid or done in any place, or in any company, they immediately preſent and declare themſelves eye or ear witneſs of it. They have done feats themſelves, unattempted, or at leaſt unperformed, by others. They are always the heroes of their own fables; and think that they gain conſideration, or at leaſt preſent attention, by it. Whereas, in truth, all that they get is ridicule and contempt, not without a good degree of diſtruſt: for one muſt naturally conclude, that he who will tell any lie from idle vanity, will not ſcruple to tell a greater for intereſt. Had I really ſeen any thing ſo very extraordinary as to be almoſt incredible, I would keep it to myſelf, rather than

by telling it, give any one body room to doubt for one minute of my veracity. It is moſt certain, that the reputation of chaſtity is not ſo neceſſary for a woman, as that of veracity is for a man: and with reaſon; for it is poſſible for a woman to be virtuous, though not ſtrictly chaſte; but it is not poſſible for a man to be virtuous without ſtrict veracity. The ſlips of the poor woman are ſometimes mere bodily frailties: but a lie in man is a vice of the mind, and of the heart.

Nothing but truth can carry us through the world, with either our conſcience or our honour unwounded. It is not only our duty, but our intereſt; as a proof of which, it may be obſerved, that the greateſt fools are the greateſt liars. We may ſafely judge of a man's truth by his degree of underſtanding.

## DIGNITY OF MANNERS.

A CERTAIN dignity of manners is abſolutely neceſſary to make even the moſt valuable character either reſpected or reſpectable in the world.

Horſe-play, romping, frequent and loud fits of laughter, jokes, waggery, and indiſcriminate familiarity, will ſink both merit and knowledge into a degree of contempt. They compoſe at moſt a merry fellow, and a merry fellow was never yet a reſpectable man. Indiſcriminate familiarity either offends your ſuperiors, or elſe dubs you their dependant, and led captive. It gives your inferiors juſt, but troubleſome and improper claims

claims of equality. A joker is near a kin to a buffoon; and neither of them is the leaſt related to wit. Whoever is admitted or ſought for, in company, upon any other account than that of his merit and manners, is never reſpected there, but only made uſe of. We will have ſuch-a-one, for he ſings prettily; we will invite ſuch-a-one to a ball, for he dances well; we will have ſuch-a-one at ſupper, for he is always joking and laughing: we will aſk another, becauſe he plays deep at all games, or becauſe he can drink a great deal. Theſe are all vilifying diſtinctions, and mortifying references, and exclude all ideas of eſteem and regard. Whoever *is bad* (as it is called) in company, for the ſake of any one thing ſingly, is ſingly that thing, and will never be conſidered in any other light; and conſequently never reſpected, let his merits be what they will.

Dignity of manners is not only as different from pride, as true courage is from bluſtering, or true wit from joking; but it is abſolutely inconſiſtent with it; for nothing vilifies or degrades more than pride. The pretenſions of the poor man are oftener treated with ſneer and contempt, than with indignation; as we offer ridiculouſly too little to a tradeſman, who aſks ridiculouſly too much for his goods: but we do not haggle with one who only aſks a juſt and reaſonable price.

Abject flattery and indiſcriminate aſſentation degrade, as much as indiſcriminate contradiction and noiſy debate diſguſt. But a modeſt aſſertion

of one's own opinion, and a complaisant acquiescence to other peoples, preserve dignity.

Vulgar, low expressions, awkward motions and address, vilify as they imply either a very low turn of mind, or low education and low company.

Frivolous curiosity about trifles, and a laborious attention to little objects, which neither require nor deserve a moment's thought, lower a man; who from thence is thought, (and not unjustly) incapable of greater matters. Cardinal de Reta very sagaciously marked our Cardinal Chigi for a little mind, from the moment that he told him he had wrote three years with the same pen, and that it was an excellent good one still.

A certain degree of exterior seriousness in looks and motions, gives dignity, without excluding wit and decent cheerfulness, which are always serious themselves. A constant simirk upon the face, and a whiffling activity of the body, are strong indications of futility. Whoever is in a hurry, shews that the thing he is about is too big for him. Haste and hurry are very different things.

To conclude: A man who has patiently been kicked, may as well pretend to courage, as a man, blasted by vices and crimes, may to dignity of any kind. But an exterior decency and dignity of manners, will even keep such a man longer from sinking, than otherwise he would be. Of such consequence is *decorum*, even though affected and put on.

GENTLENESS

## GENTLENESS OF MANNERS, WITH FIRMNESS, OR RESOLUTION OF MIND.

I DO not know any one rule ſo unexceptionably uſeful and neceſſary in every part of life, as to unite *gentleneſs of manners* with *firmneſs of mind*. The firſt alone would degenerate and ſink into a mean, timid complaiſance, and paſſiveneſs, if not ſupported and dignified by the latter, which would alſo deviate into impetuoſity and brutality, if not tempered and ſoftened by the other; however they are ſeldom united. The warm choleric man, with ſtrong animal ſpirits, deſpiſes the firſt, and thinks to carry all before him by the laſt. He may, poſſibly, by great accident, now and then ſucceed, when he has only the weak and timid to deal with; but his general fate will be, to ſhock, offend, be hated, and fail. On the other hand, the cunning, crafty man, thinks to gain all his ends by gentleneſs of manners only: *he becomes all things to all men:* he ſeems to have no opinion of his own, and ſervilely adopts the preſent opinion of the preſent perſon; he inſinuates himſelf only into the eſteem of fools, but is ſoon detected, and ſurely deſpiſed by every body elſe. The wiſe man (who differs as much from the cunning, as from the choleric man) alone joins ſoftneſs of manners with firmneſs of mind.

The advantages ariſing from an union of theſe qualities, are equally ſtriking and obvious. For example, If you are in authority, and have a

right to command, your commands delivered with mildneſs and gentleneſs, will be willingly, cheerfully, and conſequently well obeyed: whereas, if given brutally, they will rather be interpreted than executed. For a cool ſteady reſolution ſhould ſhew that where you have a right to command, you will be obeyed: but at the ſame time, a gentleneſs in the manner of enforcing that obedience, ſhould make it a cheerful one, and ſoften, as much as poſſible, the mortifying conſciouſneſs of inferiority.

If you are to aſk a favour, or even to ſolicit your due, you muſt do it with a *grace*, or you will give thoſe who have a mind to refuſe you either a pretence to do it, by reſenting the manner; but on the other hand you muſt, by a ſteady perſeverance and decent tenaciouſneſs, ſhew firmneſs and reſolution. The right motives are ſeldom the true ones, of men's actions, eſpecially of people in high ſtations; who often give to importunity and fear, what they would refuſe to juſtice or to merit. By gentleneſs and ſoftneſs engage their hearts, if you can; at leaſt, prevent the pretence of offence; but take care to ſhow reſolution and firmneſs enough to extort from their love of caſe, or their fear, what you might in vain hope for from their juſtice or good-nature. People in high life are hardened to the wants and diſtreſſes of mankind, as ſurgeons are to their bodily pains; they ſee and hear of them all day long, and even of ſo many ſimulated ones, that they do not know which are real and

which

which not. Other ſentiments are therefore to be applied to, than thoſe of mere juſtice and humanity; their favour muſt be captivated by the graces; their love of eaſe diſturbed by unwearied importunity, or their fears wrought upon by decent intimation of implacable cool reſentment. This precept is the only way I know in the world, of being loved without being deſpiſed, and feared without being hated. It conſtitutes the dignity of character, which every wiſe man muſt endeavour to eſtabliſh.

To conclude: If you find that you have a haſtineſs in your temper, which unguardedly breaks out into indiſcreet ſallies, or rough expreſſions, to either your ſuperiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the Graces to your aſſiſtance: at the firſt impulſe of paſſion, be ſilent till you can be ſoft. Labour even to get the command of your countenance ſo well, that thoſe emotions may not be read in it: a moſt unſpeakable advantage in buſineſs! on the other hand, let no complaiſance, no gentleneſs of temper, no weak deſire of pleaſing on your part, no wheedling, coaxing, nor flattery on other people's, make you recede one jot from any point that reaſon and prudence have bid you purſue; but return to the charge, perſiſt, perſevere, and you will find moſt things attainable that are poſſible. A yielding, timid meekneſs is always abuſed and inſulted by the unjuſt and the unfeeling; but when ſuſtained by firmneſs and

reſolution, is always reſpected, commonly ſucceſsful.

In your friendſhips and connections, as well as in your enmities, this rule is particularly uſeful; let your firmneſs and vigour preſerve and invite attachments to you; but at the ſame time, let your manner hinder the enemies of your friends and dependants from becoming yours: let your enemies be diſarmed by the gentleneſs of your manner; but let them feel at the ſame time, the ſteadineſs of your juſt reſentment; for there is great difference between bearing malice, which is always ungenerous, and a reſolute ſelf-defence, which is always prudent and juſtifiable.

Some people cannot gain upon themſelves to be eaſy and civil to thoſe who are either their rivals, competitors, or oppoſers, though independently of thoſe accidental circumſtances, they would like and eſteem them. They betray a ſhyneſs and an awkwardneſs in company with them, and catch at any little thing to expoſe them; and ſo from temporary and only occaſional opponents, make them their perſonal enemies. This is exceedingly weak and detrimental, as indeed is all humour in buſineſs; which can only be carried on ſucceſsfully by unadulterated good policy and right reaſoning. In ſuch ſituations I would be more particularly civil, eaſy and frank, with the man whoſe deſigns I traverſed: This is commonly called *generoſity* and *magnanimity*; but is in truth good ſenſe and policy. The manner is as important as the matter, ſometimes

more

more ſo; a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are ſeverally done. In fine, gentleneſs of manners, with firmneſs of mind, is a ſhort, but full deſcription of human perfection on this ſide of religious and moral duties.

## MORAL CHARACTER.

THE Moral Character of a man ſhould be not only pure, but, like Cæſar's wife, unſuſpected. The leaſt ſpeck or blemiſh upon it is fatal. Nothing degrades and vilifies more, for it exites and unites deteſtation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the cuſtoms and faſhions of different countries: nay, there are ſtill, if poſſible, more unaccountable wretches; I mean thoſe who affect to preach and propagate ſuch abſurd and infamous notions, without believing them themſelves. Avoid, as much as poſſible, the company of ſuch people, who reflect a degree of diſcredit and infamy upon all who converſe with them. But as you may ſometimes, by accident, fall into ſuch a company, take great care that no complaiſance, no good-humour, no warmth of feſtal mirth, ever make you ſeem even to acquieſce, much leſs approve or applaud, ſuch infa-

mous

mous doctrines. On the other hand, do not debate, nor enter into ſerious argument, upon a ſubject ſo much below it; but content yourſelf with telling them, that you know they are not ſerious; that you have a much better opinion of them, than they would have you have; and that you are very ſure they would not practiſe the doctrine they preach. But put your private mark upon them, and ſhun them for ever afterwards.

There is nothing ſo delicate as a man's moral character, and nothing which it is his intereſt ſo much to preſerve pure. Should he be ſuſpected of injuſtice, malignity, perfidy, lying, &c. all the parts and knowledge in the world will never procure him eſteem, friendſhip, or reſpect. I therefore recommend to you a moſt ſcrupulous tenderneſs for your moral character, and the utmoſt care not to ſay or do the leaſt thing that may, ever ſo ſlightly, taint it. Show yourſelf, upon all occaſions, the friend, but not the bully of virtue. Even Colonel Charteris (who was the moſt notorious blaſted raſcal in the world, and who had, by all ſorts of crimes, amaſſed immenſe wealth) ſenſible of the diſadvantage of a bad character, was once heard to ſay, that, "though he "would not give one farthing for virtue, he "would give ten thouſand pounds for a charac-"ter; becauſe he ſhould get an hundred thou-"ſand pounds by it." Is it poſſible, then, that an honeſt man can neglect what a wiſe rogue would purchaſe ſo dear?

There

There is one of the vices above mentioned into which people of good education, and, in the main, of good principles, ſometimes fall, from miſtaken notions of ſkill, dexterity, and ſelf-defence; I mean lying; though it is inſeparably attended with more infamy and loſs than any other. But I have before given you my ſentiments very freely on this ſubject; I ſhall, therefore, conclude this head with intreating you to be ſcrupulouſly jealous of the purity of your moral character, keep it immaculate, unblemiſhed, unſullied; and it will be unſuſpected. Defamation, and calumny, never attack where there is no weak place; they magnify, but they do not create.

## COMMON-PLACE OBSERVATIONS.

NEVER uſe, believe, or approve Common-Place Obſervations. They are the common topics of witlings and coxcombs; thoſe who really have wit have the utmoſt contempt for them, and ſcorn even to laugh at the pert things that thoſe would-be wits ſay upon ſuch ſubjects.

Religion is one of their favourite topics; it is all prieſt-craft; and an invention contrived and carried on by prieſts of all religions, for their own power and profit: from this abſurd and falſe principle flow the common-place, inſipid jokes, and inſults upon the clergy. With theſe people, every prieſt of every religion, is either a public or a concealed unbeliever, drunkard, and whore-maſter;

maſter; whereas I conceive, that prieſts are extremely like other men, and neither the better nor the worſe for wearing a gown or ſurplice: but, if they are different from other people, probably it is rather on the ſide of religion and morality, or at leaſt decency, from their education and manner of life.

Another common topic for falſe wit, and cold raillery, is matrimony. Every man and his wife hate each other cordially, whatever they may pretend, in public, to the contrary. The huſband certainly wiſhes his wife at the devil, and the wife certainly cuckolds her huſband. Whereas I preſume, that men and their wives neither love nor hate each other the more, upon account of the form of matrimony which has been ſaid over them. The cohabitation, indeed, which is the conſequence of matrimony, makes them either love or hate more, according as they reſpectively deſerve it; but that would be exactly the ſame, between any man or woman who lived together without being married.

It is alſo a trite, common-place obſervation, that courts are the ſeats of falſehood and diſſimulation. That, like many, I might ſay, moſt, common-place obſervations, is falſe. Falſehood and diſſimulation are certainly to be found at courts; but where are they not to be found? Cottages have them as well as courts; only with worſe manners. A couple of neighbouring farmers in a village, will contrive and practiſe as many tricks, to over-reach each other at the next market,

market, or to ſupplant each other in the favour of the 'ſquire, as any two courtiers can do to ſupplant each other in the favour of their prince. Whatever poets may write, or fools believe, of rural innocence and truth, and of the perfidy of courts, this is undoubtedly true—That ſhepherds and miniſters are both men; their nature and paſſions the ſame, the modes of them only different.

Theſe, and many other common-place reflections upon nations, or profeſſions, in general (which are at leaſt as often falſe as true) are the poor refuge of people who have neither wit nor invention of their own, but endeavour to ſhine in company by ſecond-hand finery. I always put theſe pert jackanapes out of countenance, by looking extremely grave, when they expect that I ſhould laugh at their pleaſantries; and by ſaying, *Well, and ſo;* as if they had not done, and that the ſting were ſtill to come. This diſconcerts them; as they have no reſources in themſelves; and have but one ſet of jokes to live upon. Men of parts are not reduced to theſe ſhifts, and have the utmoſt contempt for them; they find proper ſubject enough for either uſeful or lively converſations, they can be witty without ſatire or common-place, and ſerious without being dull.

## ORATORY.

## ORATORY.

ORATORY, or the art of ſpeaking well, is uſeful in every ſituation of life, and abſolutely neceſſary in moſt. A man cannot diſtinguiſh himſelf without it, in parliament, in the pulpit, or at the bar; and even in common converſation, he who has acquired an eaſy and habitual eloquence, and who ſpeaks with propriety and accuracy, will have a great advantage over thoſe who ſpeak inelegantly and incorrectly. The buſineſs of oratory is to perſuade: and to pleaſe is the moſt effectual ſtep towards perſuading. It is very advantageous for a man who ſpeaks in public, to pleaſe his hearers ſo much as to gain their attention; which he cannot poſſibly do without the aſſiſtance of oratory.

It is certain, that by ſtudy and application, every man may make himſelf a tolerable good orator, eloquence depending upon obſervation and care, every man may, if he pleaſes, make choice of good inſtead of bad words and phraſes, may ſpeak with propriety inſtead of impropriety, and may be clear and perſpicuous in his recitals, inſtead of dark and unintelligible: he may have grace inſtead of awkwardneſs in his geſtures and deportment. In ſhort, it is in the power of every man, with pains and application, to be a very agreeable, inſtead of a very diſagreeable ſpeaker; and it is well worth the labour to excel other men

men in that particular article in which they excel beaſts,

Demoſthenes thought it ſo eſſentially neceſſary to ſpeak well, that though he naturally fluttered and had weak lungs, he reſolved by application to overcome thoſe diſadvantages. He cured his ſtammering by putting ſmall pebbles in his mouth, and gradually ſtrengthened his lungs, by daily uſing himſelf to ſpeak loudly and diſtinctly for a conſiderable time. In ſtormy weather he often viſited the ſea-ſhore, where he ſpoke as loud as he could, in order to prepare himſelf for the noiſe and the murmurs of the popular aſſemblies of the Athenians, before whom he was to ſpeak. By this extraordinary care and attention, and the conſtant ſtudy of the beſt authors, he became the greateſt orator that his own, or any other age or country have produced.

Whatever language a perſon uſes, he ſhould ſpeak it in its greateſt purity, and according to the rules of grammar: nor is it ſufficient that we do not ſpeak a language ill, we muſt endeavour to ſpeak it well; for which purpoſe, we ſhould read the beſt authors with attention, and obſerve how people of faſhion and education ſpeak. Common people, in general, ſpeak ill; they make uſe of inelegant and vulgar expreſſions, which people of rank never do. In numbers they frequently join the ſingular and the plural together, and confound the maſculine with the feminine gender, and ſeldom make choice of the proper tenſe. To avoid all theſe faults, we ſhould read with attention,

tention, and obſerve the turn and expreſſions of the beſt authors; nor ſhould we paſs over a word that we do not perfectly underſtand, without ſearching or enquiring for the exact meaning of it.

It is ſaid, That a man muſt be born a poet; but it is in his power to make himſelf an orator: for to be a poet requires a certain degree of ſtrength and vivacity of mind; but that attention, reading, and labour, are ſufficient to form an orator.

## PEDANTRY.

EVERY excellency, and every virtue has its kindred vice or weakneſs; and if carried beyond certain bounds, ſinks into the one or the other. Generoſity often runs into profuſion, economy into avarice, courage into raſhneſs, caution into timidity, and ſo on:—inſomuch that I believe there is more judgment required for the proper conduct of our virtues, than for avoiding their oppoſite vices. Vice in its true light is ſo deformed, that it ſhocks us at firſt ſight; and would hardly ever ſeduce us, if it did not, at firſt, wear the maſk of ſome virtue. But virtue is, in itſelf, ſo beautiful, that it charms us at firſt ſight; engages us more and more, upon further acquaintance; and, as with other beauties, we think exceſs impoſſible; it is here that judgment is neceſſary, to moderate and direct the effects of an excellent

cellent cauſe. In the ſame manner, great learning, if not accompanied with ſound judgment, frequently carries us into error, pride, and pedantry.

Some learned men, proud of their knowledge, only ſpeak to decide, and give judgment without appeal. The conſequence of which is, that mankind, provoked by the inſult, and injured by the oppreſſion, revolt; and, in order to ſhake off the tyranny, even call the lawful authority in queſtion. The more you know, the modeſter you ſhould be: and that modeſty is the ſureſt way of gratifying your vanity. Even where you are ſure, ſeem rather doubtful: repreſent, but do not pronounce: and if you would convince others, ſeem open to conviction yourſelf.

Others, to ſhew their learning, or often from the prejudices of a ſchool-education, where they hear of nothing elſe, are always talking of the Ancients as ſomething more than men, and of the Moderns as ſomething leſs. They are never without a claſſic or two in their pockets; they ſtick to the old good ſenſe; they read none of the modern traſh; and will ſhew you plainly, that no improvement has been made, in any one art or ſcience theſe laſt ſeventeen hundred years. I would by no means have you diſown your acquaintance with the Ancients: but ſtill leſs would I have you brag of an excluſive intimacy with them. Speak of the Moderns without contempt, and of the Ancients without idolatry; judge them all by their merits, but not by their ages; and if you

you happen to have an Elzevir claſſic in your pocket, neither ſhew it nor mention it.

Some great ſcholars, moſt abſurdly draw all their maxims, both for public and private life, from what they call parallel caſes in the Ancient Authors; without conſidering, that, in the firſt place, there never were, ſince the creation of the world, two caſes exactly parallel; and, in the next place, that there never was a caſe ſtated, or ever known, by any hiſtorian with every one of its circumſtances, which, however, ought to be known in order to be reaſoned from. Reaſon upon the caſe itſelf, and the ſeveral circumſtances that attend it, and act accordingly; but not from the authority of ancient poets or hiſtorians. Take into your conſideration, if you pleaſe, caſes ſeemingly analogous; but take them as helps only, not as guides.

There is another ſpecies of learned men, who, though leſs dogmatical and ſupercilious, are not leſs impertinent. Theſe are the communicative and ſhining pedants, who adorn their converſation, even with women, by happy quotations of Greek and Latin, and who have contracted ſuch a familiarity with the Greek and Roman authors, that they call them by certain names or epithets denoting intimacy: As *old* Homer; that *ſly rogue* Horace; *Maro*, inſtead of Virgil; and *Naſo*, inſtead of Ovid. Theſe are often imitated by coxcombs who have no learning at all; but who have got ſome names, and ſome ſcraps of ancient authors by heart, which they improperly and impertinently

pertinently retail in all companies, in hopes of paſſing for ſcholars. If, therefore, you would avoid the accuſation of pedantry, on the one hand, or the ſuſpicion of ignorance on the other, abſtain from learned oſtentation. Speak the language of the company that you are in; ſpeak it purely, and unlarded with any other. Never ſeem wiſer, nor more learned, than the people you are with. Wear your learning like your watch, in a private pocket; and do not pull it out, and ſtrike it, merely to ſhow that you have one. If you are aſked what o'clock it is, tell it, but do not proclaim it hourly and unaſked, like the watchman.

## PLEASURE.

MANY young people adopt pleaſures, for which they have not the leaſt taſte, only becauſe they are called by that name. They often miſtake ſo totally, as to imagine that debauchery is pleaſure. Drunkenneſs, which is equally deſtructive to body and mind, is certainly a fine pleaſure! Gaming, which draws us into a thouſand ſcrapes, leaves us pennyleſs, and gives us the air and manners of an outrageous madman, is another moſt exquiſite pleaſure!

Pleaſure is the rock which moſt young people ſplit upon: they launch out with crowded ſails in queſt of it, but without a compaſs to direct their courſe, or reaſon ſufficient to ſteer the veſſel: therefore

therefore pain and ſhame, inſtead of pleaſure, are the returns of their voyage.

A man of pleaſure, in the vulgar acceptation of that phraſe, means only a beaſtly drunkard, an abandoned rake, and a profligate ſwearer: we ſhould weigh the preſent enjoyment of our pleaſures againſt the unavoidable conſequences of them, and then let our common ſenſe determine the choice.

We may enjoy the pleaſures of the table and wine, but ſtop ſhort of the pains inſeparably annexed to an exceſs in either. We may let other people do as they will, without formally and ſententiouſly rebuking them for it: But we muſt be firmly reſolved not to deſtroy our own faculties and conſtitution, in compliance to thoſe who have no regard to their own. We may play to give us pleaſure, but not to give us pain; we may play for trifles in mixed companies, to amuſe ourſelves and conform to cuſtom. Good company are not fond of having a man reeling drunk among them; nor is it agreeable to ſee another tearing his hair, and blaſpheming, for having loſt at play more than he is able to pay: or a rake with half a noſe, crippled by coarſe and infamous debauches. Thoſe who practiſe and brag of theſe things make no part of good company; and are moſt unwillingly, if ever, admitted into it. A real man of faſhion and pleaſure obſerves decency; at leaſt, he neither borrows nor affects vices; and if he is ſo unfortunate as to have any, he gratifies them with choice, delicacy, and ſecrecy.

We

We ſhould be as attentive to our pleaſures as to our ſtudies. In the latter, we ſhould obſerve and reflect upon all we read, and in the former, be watchful and attentive to every thing we ſee and hear; and let us never have to ſay, as fools do of things that were ſaid and done before their faces, That "indeed they did not mind them, "becauſe they were thinking of ſomething elſe." Why were they thinking of ſomething elſe? And if they were, why did they come there? Wherever we are, we ſhould (as it is vulgarly expreſſed) have our ears and our eyes about us. We ſhould liſten to every thing that is done. Let us obſerve, without being thought obſervers: or otherwiſe, people will be upon their guard before us.

All gaming, field-ſports, and ſuch ſorts of amuſements, where neither the underſtanding nor the ſenſes have the leaſt ſhare, are frivolous, and the reſource of little minds, who either do not think, or do not love to think. But the pleaſures of a man of parts either flatter the ſenſes, or improve the mind.

There are liberal and illiberal pleaſures, as well as liberal and illiberal arts. Sottiſh drunkenneſs, indiſcriminate gluttony, driving coaches, ruſtic ſports, ſuch as fox-chaſes, horſe-races, &c. are infinitely below the honeſt and induſtrious profeſſions of a tailor or ſhoemaker.

The more we apply to buſineſs, the more we relish our pleaſures; the exerciſe of the mind in the morning, by ſtudy, whets the appetite for

the pleaſures of the evening, as the exerciſe of the body whets the appetite for dinner. Buſineſs and pleaſure, rightly underſtood, mutually aſſiſt each other; inſtead of being enemies, as fooliſh or dull people often think them. We cannot taſte pleaſures truly, unleſs we earn them by previous buſineſs: and few people do buſineſs well, who do nothing elſe. But when I ſpeak of pleaſures, I always mean the elegant pleaſures of a rational being, and not the brutal ones of a ſwine.

## PREJUDICES.

NEVER adopt the notions of any books you may read, or of any company you may keep, without examining whether they are juſt or not; as you will otherwiſe be liable to be hurried away by prejudices, inſtead of being guided by reaſon, and quietly cheriſh error, inſtead of ſeeking for truth.

Uſe and aſſert your own reaſon; reflect, examine, and analyſe every thing, in order to form a ſound and mature judgment; let no *ipſe dixit* impoſe upon your underſtanding, miſlead your actions, or dictate your converſation. Be early what, if you are not, you will when too late, wiſh you had been. Conſult your reaſon betimes: I do not ſay, that it will always prove an unerring guide; for human reaſon is not infallible: but it will prove the leaſt erring guide that you can follow. Books and converſation may aſſiſt it, but

but adopt neither blindly nor implicitly; try both by that beſt rule, which God hath given to direct us, reaſon. Of all the troubles, do not decline, as many people do, that of thinking. The herd of mankind can hardly be ſaid to think; their notions are almoſt all adoptive; and in general, I believe it is better that it ſhould be ſo; as ſuch common prejudices contribute more to order and quiet, than their own ſeparate reaſonings would do, uncultivated and unimproved, as they are.

Local prejudices prevail only with the herd of mankind; and do not impoſe upon cultivated, informed, and reflecting minds: but then there are notions equally falſe, though not ſo glaringly abſurd, which are entertained by people of ſuperior and improved underſtandings, merely for want of the neceſſary pains to inveſtigate, the proper attention to examine, and the penetration requiſite to determine the truth. Thoſe are the prejudices which I would have you guard againſt, by a manly exertion and attention of your reaſoning faculty.

## RELIGION.

ERRORS and miſtakes, however groſs, in matters of opinion, if they are ſincere, are to be pitied; but not puniſhed or laughed at. The blindneſs of the underſtanding is as much to be pitied, as the blindneſs of the eyes: and it is either laughable nor criminal for a man to loſe

his way in either case. Charity bids us endeavour to set them right, by arguments and persuasions; but charity, at the same time, forbids us either to punish or ridicule his misfortune. Every man seeks for truth, but God only knows who has found it. It is unjust to persecute, and absurd to ridicule people for their several opinions, which they cannot help entertaining upon the conviction of their reason. It is he who tells or acts a lie that is guilty, and not he who honestly and sincerely believes the lie.

The object of all public worship in the world is the same; it is that great eternal Being who created every thing. The different manners of worship are by no means subjects of ridicule. Each sect thinks his own the best; and I know no infallible judge in this world, to decide which is the best.

## EMPLOYMENT OF TIME.

HOW little do we reflect on the use and value of time! It is in every body's mouth, but few people's practice. Every fool, who flatters away his own time in nothings, frequently utters some trite common-place sentence to prove once the value and the fleetness of time. The sun-dials all over Europe have some ingenious inscription to that effect; so that nobody squanders away their time without frequently hearing and seeing how necessary it is to employ it well

and how irrecoverable it is if loſt. Young people are apt to think they have ſo much time before them, that they may ſquander what they pleaſe of it, and yet have enough left; as great fortunes have frequently ſeduced people to a ruinous profuſion. But all theſe admonitions are uſeleſs, where there is not a fund of good ſenſe, and reaſon to ſuggeſt rather than receive them.

Time is precious, life ſhort, and conſequently not a ſingle moment ſhould be loſt. Senſible men know how to make the moſt of time, and put out their whole ſum either to intereſt or pleaſure: they are never idle, but continually employed either in amuſements or ſtudy. It is an univerſal maxim, that idleneſs is the mother of Vice. It is, however, certain, that lazineſs is the inheritance of fools; and nothing can be ſo deſpicable as a ſluggard. Cato, the Cenſor, a wiſe and virtuous Roman, uſed to ſay, there were but three actions of his life that he regretted. The firſt was, the having revealed a ſecret to his wife; the ſecond, that he had once gone by ſea when he might have gone by land; and the third, the having paſſed one day without *doing any good*.

"Take care of the pence, for the pounds "will take care of themſelves," was a very juſt and ſenſible reflection of old Mr Lowndes, the famous Secretary of the Treaſury, under William III. Anne, and George I. I therefore recommend to you to take care of minutes; for hours will take care of themſelves. Be doing

ſomething or other all day long; and not neglect half-hours and quarters of hours, which at the year's end, amount to a great ſum. For inſtance: There are many ſhort intervals in the day, between ſtudies and pleaſures; inſtead of ſitting idle and yawning in thoſe intervals, ſnatch up ſome valuable book, and continue the reading of that book till you have got through it; never burden your mind with more than one thing at a time; and, in reading this book, do not run over it ſuperficially, but read every paſſage twice over, at leaſt do not paſs on to a ſecond, till you thoroughly underſtand the firſt, nor quit the book till you are maſter of the ſubject; for unleſs you do this, you may read it through, and not remember the contents of it for a week. The books I would particularly recommend, among others, are the *Marchioneſs Lambert's advice to her ſon and daughter; Cardinal Retz's Maxims, Rochfoucault's Moral Reflections, Bruyere's Characters, Fontenelle's Plurality of Worlds, Sir Joſiah Child on Trade, Bolinbroke's Works;* for ſtyle, his *Remarks on the Hiſtory of England*, under the name of Sir John Oldcaſtle; *Puffendorf's jus Gentium*, and *Grotius de Jure Belli et Pacis;* the laſt two are well tranſlated by Barbeyrac. For occaſional half-hours or leſs, read works of invention, wit, and humour; but never waſte your minutes on trifling authors, either ancient or modern.

Nor are pleaſures, idleneſs, or time loſt, provided they are the pleaſures of a rational being:

on the contrary, a certain portion of time employed in thoſe pleaſures, is very uſefully employed.

Whatever buſineſs you have, do it the firſt moment you can; never by halves, but finiſh it without interruption, if poſſible. Buſineſs muſt not be ſauntered and trifled with; and you muſt not ſay to it as Felix did to Paul, "at a more "convenient ſeaſon I will ſpeak to thee." The moſt convenient ſeaſon for buſineſs is the firſt; but ſtudy and buſineſs, in ſome meaſure, point out their own times, to a man of ſenſe; time is much oftener ſquandered away in the wrong choice and improper methods of amuſement and pleaſures.

Diſpatch is the ſoul of buſineſs; and nothing contributes more to diſpatch than method. Lay down a method for every thing, and ſtick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accounts, and keep them together in their proper order; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, docket and tie them up in their reſpective claſſes, ſo that you may inſtantly have recourſe to any one. Lay down a method alſo for your reading, for which you allot a certain ſhare of your mornings; let it be a conſiſtent and conſecutive courſe, and not in that deſultory and immethodical manner, in which many people read ſcarps of different authors upon different ſubjects. Keep a uſeful and ſhort common place book of what you

read, to help your memory only, and not for pedantic quotations. Never read history without having maps, and a chronological book, or tables, lying by you and constantly recurred to; without which, history is only a confused heap of facts.

You will say, it may be, as many young people would, that all this order and method is very troublesome, only fit for dull people, and a disagreeable restraint upon the noble fire of youth. I deny it; and assert on the contrary, that it will procure you both more time and more taste for your pleasures; and so far from being troublesome to you, that after you have pursued it a month, it would be troublesome to you to lay it aside. Business whets the appetite, and gives a taste to pleasures, as exercise does to food: and business can never be done without method: it raises the spirits for pleasures; and a *spectacle*, a ball, an assembly, will much more sensibly affect a man who has employed, than a man who has lost, the preceding part of the day; nay, I will venture to say, that a fine lady will seem to have more charms to a man of study or business, than to a saunterer. The same listlessness runs thro' his whole conduct, and he is as insipid in his pleasures, as inefficient in every thing else.

I hope you earn your pleasures, and consequently taste them: for, by the way, I know a great many men, who call themselves men of pleasure, but who, in truth, have none. They adopt other people's indiscriminately, without

any

ny taſte of their own. I have known them often inflict exceſſes upon themſelves, becauſe they thought them genteel; though they ſat as awkwardly upon them as other people's clothes would have done. Have no pleaſures but your own, and then you will ſhine in them.

Many people think that they are in pleaſures, provided they are neither in ſtudy nor in buſineſs. Nothing like it: they are doing nothing, and might juſt as well be aſleep. They contract habitudes from lazineſs, and they only frequent theſe places where they are free from all reſtraints and attentions. Be upon your guard againſt this idle profuſion of time; and let every place you go to be either the ſcene of quick and lively pleaſures, or the ſchool of your improvements; let every company you go into, either gratify your ſenſes, extend your knowledge, or refine your manners.

If, by accident, two or three hours are ſometimes wanting for ſome uſeful purpoſe, borrow them from your ſleep. Six, or at moſt ſeven, hours ſleep is, for a conſtancy, as much as you or any body can want: more is only lazineſs and dozing, and is both unwholeſome and ſtupifying. If, by chance, your buſineſs or your pleaſures ſhould keep you up till four or five o'clock in the morning, riſe exactly at your uſual time, that you may not loſe the precious morning hours; and that the want of ſleep may force you to go to bed earlier the next night.

Above all things, guard againſt frivoloufneſs. The frivolous mind is always buſied, but to little purpoſe: it takes little objects for great ones, and throws away upon trifles that time and attention which only important things deſerve. Nicknacks, butterflies, ſhells, inſects, &c. are the only objects of their moſt ſerious reſearches. They contemplate the dreſs not the characters, of the company they keep. They attend more to the decorations of a play, than to the ſenſe of it; and to the ceremonies of a court, more than to its politics. Such an employment of time is an abſolute loſs of it.

To conclude this ſubject: Sloth, indolence, and effeminacy, are pernicious and unbecoming a young fellow; let them be your *reſource* forty years hence at ſooneſt. Determine at all events, and however diſagreeably it may be to you in ſome reſpects, and for ſome time, to keep the moſt diſtinguiſhed and faſhionable company of the place you are at, either for their rank, or for their learning, or *le belle eſprit et le gout*. This gives you credentials to the beſt companies, wherever you go afterwards.

Know the true value of time; ſnatch, ſeize and enjoy every moment of it. No idleneſs, no lazineſs, no procraſtination; never put off till to-morrow what you can do to-day. That was the rule of the famous and unfortunate Penſionary De Witt; who, by ſtrictly following it, found time not only to do the whole buſineſs of the Republic, but to paſs his evenings at aſſemblies and ſuppers

suppers, as if he had nothing else to do or think of.

## VANITY.

BE extremely on your guard against vanity, the common failing of inexperienced youth, but particularly against that kind of vanity that dubs a man a coxcomb; a character which, once acquired, is more indelible than that of the priesthood. It is not to be imagined by how many different ways vanity defeats its own purposes. One man decides peremptorily upon every subject, betrays his ignorance upon many, and shews a disgusting presumption upon the rest; another desires to appear successful among the women; he hints at the encouragement he has received from those of the most distinguished rank and beauty, and intimates a particular connection with some one: if it is true, it is ungenerous; if false, it is infamous; but in either case he destroys the reputation he wants to get. Some flatter their vanity, by little extraneous objects which have not the least relation to themselves; such as being descended from, related to, or acquainted with people of distinguished merit, and eminent characters. They talk perpetually of their grandfather Such-a-one, their uncle, and their intimate friend, Mr Such-a-one, whom possibly, they are hardly acquainted with. But admitting it all to be as they would have it, what then? Have they

the more merit for thoſe accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinſic merit; a rich man never borrows. Take this rule for granted, as a never failing one, That you muſt never ſeem to affect the character in which you have a mind to ſhine. Modeſty is the only ſure bait, when you angle for praiſe. The affectation of courage will make even a brave man paſs only for a bully: as the affectation of wit will make a man of parts paſs for a coxcomb. By this modeſty I do not mean timidity and awkward baſhfulneſs. On the contrary, be inwardly firm and ſteady, know your own value, whatever it may be, and act upon that principle; but take great care to let nobody diſcover that you do know your own value. Whatever real merit you have, other people will diſcover; and people always magnify their own diſcoveries, as they leſſen thoſe of others.

## VIRTUE.

VIRTUE is a ſubject which deſerves your and every man's attention. It conſiſts in doing good, and in ſpeaking truth: The effects of it therefore, are advantageous to all mankind, and to one's ſelf in particular. Virtue makes us pity and relieve the misfortunes of mankind; it makes us promote juſtice and good order in ſociety; and, in general, contributes to whatever tends to the real good of mankind. To

ourſelves

ourſelves it gives an inward comfort and ſatisfaction, which nothing elſe can do, and which nothing can rob us of. All other advantages depend upon others, as much as upon ourſelves. Riches, power and greatneſs, may be taken away from us, by the violence and injuſtice of others, or by inevitable accidents, but virtue depends only upon ourſelves, and nobody can take it away from us. Sickneſs may deprive us of all the pleaſures of the body; but it cannot deprive us of our virtue, nor of the ſatisfaction which we feel from it. A virtuous man, under all the misfortunes of life, ſtill finds an inward comfort and ſatisfaction which makes him happier than any wicked man can be with all the other advantages of life. If a man has acquired great power and riches, by falſehood, injuſtice, and oppreſſion, he cannot enjoy them; becauſe his conſcience will torment him, and conſtantly reproach him with the means by which he got them. The ſtings of his conſcience will not even let him ſleep quietly; but he will dream of his crimes: and in the day-time, when alone, and when he has time to think, he will be uneaſy and melancholy. He is afraid of every thing; for as he knows mankind muſt hate him, he has reaſon to think they will hurt him if they can. Whereas, if a virtuous man be ever ſo poor or unfortunate in the world, ſtill his virtue is its own reward, and will comfort him under all afflictions. The quiet and ſatisfaction of his conſcience make him cheerful by day, and ſleep

ſound

found of nights; he can be alone with pleaſure, and is not afraid of his own thoughts. Virtue forces her way, and ſhines through the obſcurity of a retired life; and ſooner or later it always is rewarded.

To conclude:—Lord Shafteſbury ſays, that he would be virtuous for his own ſake, though nobody were to know it; as he would be clean for his own ſake, though nobody were to ſee him.

USEFUL MISCELLANEOUS

# OBSERVATIONS

ON

# MEN AND MANNERS.

SELECTED FROM

## LORD CHESTERFIELD'S LETTERS.

---

A MAN who does not ſolidly eſtabliſh, and really deſerve, a character of truth, probity, good manners, and good morals, at his firſt ſetting out in the world, may impoſe, and ſhine like a meteor for a ſhort time, but will very ſoon vaniſh, and be extinguiſhed with contempt. People eaſily pardon, in young men, the common irregularities of the ſenſes; but they do not forgive the leaſt vice of the heart.

The greateſt favours may be done ſo awkwardly and bunglingly as to offend; and diſagreeable things may be done ſo agreeably as almoſt to oblige.

There

There are very few captains of foot, who are not much better company than ever Deſcartes or Sir Iſaac Newton were. I honour and reſpect ſuch ſuperior genuiſes; but I deſire to converſe with people of this world, who bring into company their ſhare, at leaſt of cheerfulneſs, good-breeding, and knowledge of mankind. In common life, one much oftener wants ſmall money and ſilver, than gold. Give me a man who has ready caſh about him for preſent expences; ſixpences, ſhillings, half-crowns, and crowns, which circulate eaſily; but a man who has only an ingot of gold about him, is much above common purpoſes, and his riches are not handy nor convenient. Have as much gold as you pleaſe in one pocket, but take care always to keep change in the other: for you will much oftener have occaſion for a ſhilling than for a guinea.

Advice is ſeldom welcome, and thoſe who want it the moſt, always like it the leaſt.

Envy is one of the meaneſt and moſt tormenting of all paſſions, as there is hardly a perſon exiſting that has not given uneaſineſs to an envious breaſt; for the envious man cannot be happy, while he beholds others ſo.

A great action will always meet with the approbation of mankind, and the inward pleaſure which it produces is not to be expreſſed.

Humanity is the particular characteriſtic of great minds; little vitious minds abound with anger and revenge, and are incapable of feeling

ing the exalted pleaſure of forgiving their enemies.

The ignorant and the weak only are idle, thoſe who have acquired a good ſtock of knowledge, always deſire to increaſe it. Knowledge is like power in this reſpect, that thoſe who have the moſt, are moſt deſirous of having more. Idleneſs is only the refuge of weak minds, and the holiday of fools.

Every man has a natural right to his liberty: and whoever endeavours to raviſh it from him, deſerves death more than the robber who attacks us for our money on the highway.

Modeſty is a commendable quality, and generally accompanies true merit; it engages and captivates the minds of people; for nothing is more ſhocking and diſguſtful, than preſumption and impudence. A man is deſpiſed who is always commending himſelf, and who is the hero of his own ſtory.

Not to perform our promiſe is a folly, a diſhonour, and a crime. It is a folly, becauſe no one will rely on us afterwards; and it is a diſhonour and a crime, becauſe truth is the firſt duty of religion and morality; and whoever is not poſſeſſed of truth, cannot be ſuppoſed to have any one good quality, and muſt be held in deteſtation by all good men.

Wit may create many admirers, but makes few friends. It ſhines and dazzles like the noonday ſun, but, like that too, is very apt to ſcorch, and therefore is always feared. The milder

morning

morning and evening light and heat of that planet ſooth and calm our minds. Never ſeek for wit; if it preſents itſelf, well and good; but even in that caſe, let your judgment interpoſe; and take care that it be not at the expence of any body. Pope ſays very truly,

> There are whom Heav'n has bleſt with ſtore of wit,
> Yet want as much again to govern it.

And, in another place, I doubt with too much truth,

> For Wit and Judgment ever are at ſtrife,
> Tho' meant each other's aid, like man and wife.

A proper ſecrecy is the only myſtery of able men; myſtery is the only ſecrecy of weak and cunning ones.

To tell any friend, wife, or miſtreſs, any ſecret with which they have nothing to do, is diſcovering to them ſuch an unretentive weakneſs, as muſt convince them that you will tell it to twenty others, and conſequently that they may reveal it without the riſk of being diſcovered. But a ſecret properly communicated, only to thoſe who are to be concerned in the queſtion, will probably be kept by them, though they ſhould be a good many. Little ſecrets are commonly told again, but great ones generally kept.

A man who tells nothing, or who tells all, will equally have nothing told him.

If a fool knows a ſecret, he tells it becauſe he is a fool: if a knave knows one, he tells it wherever it is his intereſt to tell it. But women

and

and young men are very apt to tell what ſecrets they know, from the vanity of having been truſted. Truſt none of theſe wherever you can help it.

In your friendſhips, and in your enmities, let your confidence and your hoſtilities have certain bounds; make not the former dangerous, nor the latter irreconcileable. There are ſtrange viciſſitudes in buſineſs!

Smooth your way to the head through the heart. The way of reaſon is a good one: but it is commonly ſomething longer, and perhaps not ſo ſure.

Spirit is now a very faſhionable word: to act with ſpirit, means only to act raſhly, and to talk indiſcreetly. An able man ſhews his ſpirit, by gentle words and reſolute actions: he is neither hot nor timid.

Patience is a moſt neceſſary qualification for buſineſs: many a man would rather you heard his ſtory than granted his requeſt. One muſt ſeem to hear the unreaſonable demands of the petulant, unmoved, and the tedious details of the dull, untired. That is the leaſt price that a man muſt pay for a high ſtation.

It is always right to detect a fraud, and to perceive a folly; but it is often very wrong to expoſe either. A man of buſineſs ſhould always have his eyes open; but muſt often ſeem to have them ſhut.

In courts, (and every where elſe) baſhfulneſs and timidity are as prejudicial on one hand, as impudence

impudence and raſhneſs are on the other. A ſteady aſſurance, and a cool intrepidity, with an exterior modeſty, are the true and neceſſary medium.

Never apply for what you ſee very little probability of obtaining; for you will, by aſking improper and unattainable things, accuſtom the miniſters to refuſe you ſo often, that they will find it eaſy to refuſe you the propereſt, and moſt reaſonable ones. It is a common, but a moſt miſtaken rule at court, to aſk for every thing in order to get ſomething; you do get ſomething by it, it is true, but that ſomething is refuſals and ridicule.—This maxim, like the former, is of general application.

A cheerful eaſy countenance and behaviour are very uſeful: they make fools think you a good-natured man: and they make deſigning men think you an undeſigning one.

There are ſome occaſions in which a man muſt tell half his ſecret, in order to conceal the reſt; but there is ſeldom one in which a man ſhould tell it all. Great ſkill is neceſſary, to know how far to go, and where to ſtop.

Ceremony is neceſſary, as the outwork and defence of manners.

A man's own good-breeding is his beſt ſecurity againſt other people's ill manners.

Good-breeding carries along with it a dignity, that is reſpected by the moſt petulant. Ill-breeding invites and authoriſes the familiarity of the moſt timid. No man ever ſaid a pert thing to the

the Duke of Marlborough. No man ever ſaid a civil one, (though many a flattering one) to Sir Robert Walpole.

Knowledge may give weight, but accompliſhments only give luſtre; and many more people ſee than weigh.

Moſt arts require long ſtudy and application; but the moſt uſeful art of all, that of pleaſing, requires only the deſire.

It is to be preſumed, that a man of common ſenſe, who does not deſire to pleaſe, deſires nothing at all; ſince he muſt know that he cannot obtain any thing without it.

A ſkilful negotiator will moſt carefully diſtinguiſh between the little and the great objects of his buſineſs, and will be as frank and open in the former, as he will be ſecret and pertinacious in the latter. This maxim holds equally true in common life.

The Duc de Sully obſerves very juſtly, in his Memoirs, that nothing contributed more to his riſe than that prudent economy which he had obſerved from his youth; and by which he had always a ſum of money before hand, in caſe of emergencies.

It is very difficult to fix the particular point of economy: the beſt error of the two is on the parſimonious ſide. That may be corrected, the other cannot.

The reputation of generoſity is to be purchaſed pretty cheap; it does not depend ſo much upon a man's general expence, as it does upon his giving handſomely where it is proper to give

at

at all. A man, for inſtance, who ſhould give a ſervant four ſhillings, would paſs for covetous, while he who gave him a crown would be reckoned generous; ſo that the difference of thoſe two oppoſite characters turns upon one ſhilling. A man's character, in that particular, depends a great deal upon the report of his own ſervants, a mere trifle above common wages makes their report favourable.

Take care always to form your eſtabliſhment ſo much within your income, as to leave a ſufficient fund for unexpected contingencies, and a prudent liberality. There is hardly a year, in any man's life, in which a ſmall ſum of ready money may not be employed to great advantage.

FINIS.

THE

# POLITE PHILOSOPHER;

OR,

## AN ESSAY ON THE ART

WHICH MAKES A MAN

*Happy in himself and agreeable to others.*

---

He who intends t' adviſe the young and gay,
Muſt quit the common road---the former way
Which hum-drum pedants take to make folks wiſe,
By praiſing virtue, and decrying vice.
Let parſons tell what dreadful ills will fall
On ſuch as liſten when their paſſions call:
We, from ſuch things our pupils to affright,
Say not their *ſins*, but that they're *unpolite*;
To ſhew their courage, beaus wou'd often dare,
By blackeſt crimes to brave old Lucifer:
But who of breeding nice, of carriage civil,
Wou'd treſpaſs on good-manners for the devil;
Or merely to diſplay his want of fear,
Be damn'd *hereafter*, to be laugh'd at *here*?

---

A NEW EDITION.

---

LONDON:
Printed for J. BUCKLAND, C. BATHURST, and T. DAVIES.

M, DCC, XCIII.

## *PREFACE to the SECOND EDITION.*

THE Polite Philoſopher was printed originally at Edinburgh *, and part of the edition ſent up to London. The novelty of the title, and, to ſay truth, of the performance itſelf, for it is written in a manner never before made uſe of in our language, recommended it to ſome, and prejudiced it in the opinion of others; but time, which is the touchſtone of ſuch productions, did juſtice to this work, and at laſt procured it an eſteem, not only here, but abroad. This, together with my great eſteem for its ingenuous author, who is now in Italy, and who is allowed by all who knew him to be truly a Polite Philoſopher, occaſioned my ſending this ſecond edition into the world.

The intent of the author (for I very well knew his intent) was, to make men aſhamed of their vices, by ſhewing them how ridiculous they were made by them, and how impoſſible it was for a bad man to be polite. It may be graver books have been written on this ſubject, but few more to the point: its author being equally ſkilled in books and in men, in the dead languages and the living: I preſume, therefore, that his obſervations will be generally found true, and his maxims juſt.

At firſt ſight, it may ſeem that this book is calculated only for a few; but I beg leave to obſerve, that in truth there are but few to whom it may not be uſeful. As every man in his ſtation



* In the year 1734.

ought to be honeſt, ſo every man in his behaviour may be polite; nay, he ought to be ſo, becauſe he will be ſure to find his account in it; ſince it is a quality eaſier diſcerned, and of conſequence ſooner rewarded than the former. We muſt know and converſe with a man to be convinced of his probity; whereas we perceive at firſt ſight whether he has good manners; by this we are prejudiced in his favour; and who then would not ſtrive to learn an art at once ſo eaſy, and ſo extenſive in its uſe.

But, if it be beneficial to all, it is peculiarly neceſſary to *Youth*. It is at once a remedy for baſhfulneſs, and a preſervative againſt the contrary vice. A polite perſon ſtands in the middle, between a ſheepiſh modeſty and a diſtaſteful boldneſs. It is the habit which adds the laſt poliſh to education, brightens the man of letters, and ſpreads a gloſs over that ſort of learning which would otherwiſe appear pedantic. The polite man may not only underſtand Latin and Greek, but may alſo introduce them into diſcourſe, provided it be before proper company, and on a proper occaſion. The unpoliſhed ſcholar lugs them in whenever they occur; quotes Ovid to his miſtreſs, and repeats a paſſage from Polyæneus to a captain of the guards. To our youth, therefore, I beg leave to recommend this conciſe manuel, which will coſt them but little time to read, and no great pains to practiſe.

TO

*Velut materna tempora* myrto. VIRG.

WHEN Vice the ſhelter of a maſk diſdain'd,
When Folly triumph'd, and a Nero reign'd,
Petronius roſe, ſatiric, yet polite,
And ſhew'd the glaring monſter full in ſight;
To public mirth expos'd th' imperial beaſt,
And made his wanton court the common jeſt.
In your corrective page his wit we ſee,
And all the Roman lives reſtor'd in thee:
So is the piece proportion'd to our times;
For every age diverſifies its crimes;
And vice, with Proteus art, in one conceals
What in the next more boldly it reveals;
In different ſhapes drives on the laſhing trade,
And makes the world one changing maſquerade.
The griping wretch, whoſe av'rice robs the town
To gain his point, a holy look puts on:
To earth directs his hands, to heav'n his eyes,
And, with a ſhew of grace, defrauds and lies.
Th' ambitious courtier, but for different ends,
With ſeeming zeal the public good defends.
Th' enthuſiaſt thinks to him the ſtandard giv'n
Of truth divine, the maſter-key of heav'n.
The pettifogger, fee'd, ſupports the cauſe,
However unjuſt, and wreſts the injur'd laws.
To courage bullies; fops to wit pretend;
And all can proſtitute the name of friend.
Yet though men want but eyes to ſee the cheat,
They chooſe to wink, and help their own deceit.
The herd of fools deſign themſelves a prey,
Which every knave purſues his private way.

The queſtion, FORRESTER, is ſomething hard;
How ſhall the wiſe the motley ſcene regard;
While men ourſelves, can we unmov'd ſtand by?
Pain'd while we ſmile; or guiltleſs ſhall we cry?
Humanity to grief would give the rule,
But ſtronger Reaſon ſides with Ridicule.
O! that thy work, inſtructive, but refin'd,
The pleaſing image of your eaſy mind;
(Which like the ſtatues wrought by Phidian art,
Is one fair whole complete in every part),
May cure the lighter follies of the age,
Cool Bigot-zeal, and ſoften Party-rage;
Expoſe ill-nature, Pedantry o'ercome,
Strike Affectation dead, and Scandal dumb;
Reſtore free Converſe to its native light,
And teach mankind with eaſe to grow polite.
Then round thy brow the myrtle garland twine,
The grateful recompence of toils like thine;
Secure in all you write or do, to pleaſe;
Join wit with ſenſe, with underſtanding eaſe.
Already here your juſt applauſes riſe,
And the belles read you with tranſported eyes:
Some in the ſweeteſt notes repeat thy lays;
Others, harmonious, ſpeak the author's praiſe:
All to approve, with equal zeal conſpire;
What more can fortune give?---or you deſire?
As Paris, loſt in paſſionate ſurprize,
To Love's reſiſtleſs queen aſſign'd the prize:
So while you Beauty treat with ſuch regard,
The lovely theme ſhall be your beſt reward;
Venus ſhall from the ſhepherd's debt be free;
And by the fav'rite fair, repay the debt to thee.

THE

THE

# POLITE PHILOSOPHER.

METHOD requires, that, in my entrance on this work, I ſhould explain the nature of that ſcience to which I have given the name of *Polite Philoſophy*: and, though I am not very apt to write methodically, yet I think it becomes me, on this occaſion, to ſhew that my title is ſomewhat *à propos*.

Folks who are ſkilled in Greek tell us, that philoſophy means no more than the love of wiſdom: and I, by the adjunction of polite, would be underſtood to mean that ſort of wiſdom which teaches men to be at peace in themſelves, and neither by their words or behaviour to diſturb the peace of others.

Academical critics may perhaps expect, that I ſhould at leaſt quote ſome Greek ſage or other, as the patron of that kind of knowledge, which I am about to reſtore; and as I pique myſelf on obliging every man in his way, I ſhall put them in mind of one ARISTIPPUS, who was profeſſor of Polite Philoſophy at Syracuſe, in the days of the famous King Dionyſius, in whoſe favour he

ſtood higher than even Plato himſelf. Should they go farther, and demand an account of his tenets, I muſt turn them over to Horace, who has compriſed them all in one line.

*Omnis Ariſtippum decuit color, et ſtatus, et res.*
Secure his ſoul preſerv'd a conſtant frame,
Thro' every varying ſcene of life the ſame.

In the court of the king of Sicily, this wiſe man enjoyed all the delights that would have ſatisfied a ſenſual mind; but it was the uſe of theſe which ſhewed him a true philoſopher. He was temperate in them, while he poſſeſſed them; and eaſy without them, when they were no longer in his power. In a word, he had the integrity of Diogenes, without his churliſhneſs; and as his wiſdom was uſeful to himſelf, ſo it rendered him agreeable to the reſt of the world.

Ariſtippus had many pupils; but, for the regular ſucceſſion in his ſchool, it has either not been recorded by the Greek writers, or at leaſt, by any of them that came to my hand. Among the Romans, indeed, this kind of knowledge was in the higheſt eſteem; and that at the time when the reputation of the commonwealth was at its greateſt height. Scipio was leſs diſtinguiſhed by the laurels he acquired from foreign conqueſts, than by the myrtle garment he wore as a profeſſor in this art. The familiar letters of Cicero are ſo many ſhort lectures in our ſcience, and the life of Pomponius Atticus a praxis only on Polite Philoſophy.

I would

I would not be ſuſpected to mention theſe great names with an intent to diſplay my learning; far be it from me to write a ſatire on the age: all I aim at is, to convince the *beau eſprits* of our times, that what I teach, they may receive with diſparagement, ſince they tread thereby in the ſame road with the greateſt heroes of antiquity; and in this way at leaſt, emulate the characters of Alexander and Cæſar. Or, if thoſe old-faſhioned commanders excite not their ambition, I will venture to aſſure them, that, in this tract only, they will be able to approach the immortal Prince Eugene; who, glorious from his courage, and amiable from his clemency, is yet leſs diſtinguiſhed by his *rank* than by his *politeneſs*.

After naming Prince Eugene, it would debaſe my ſubject to add another example. I ſhall proceed therefore to the taking notice of ſuch qualities of the mind as are requiſite for my pupils to have, previous to the receipt of theſe inſtructions.

But as vanity is one of the greateſt impediments in the road of a polite philoſopher; and as he who takes upon him to be a preceptor, ought at leaſt not to give an ill example to his ſcholars; it will not be improper for me to declare, that, in compoſing this piece, I had in my eye that precept of Seneca, *Hæc aliis dic, ut dum dicis, audias ipſe ſcribe ut dum ſcripſeres, legas.* Which for the ſake of the ladies, I ſhall tranſlate into Engliſh, and into verſe, that I may gratify my own propenſity to rhyming.

Speaking to others, what you dictate hear;
And learn yourself, while teaching you appear.

Thus you see me stripped of the ill-obeyed authority of a pedagogue; and are for the future to consider me only as a school-fellow playing the master, that we may the better conquer the difficulties of our task.

To proceed then in the character, which, for my own sake, as well as yours, I have put on, let me remind you in the first place,

That *Reason*, however antique you may think it, is a thing absolutely necessary in the composition of him who endeavours at acquiring a philosophical politeness; and let us receive it as a maxim, that without reason, there is no being a *fine gentleman*.

However, to soften at the same time that we yield to this constraint, I tell my blooming audience with pleasure, that reason, like a fop's underwaistcoat, may be worn out of sight; and, provided it be worn at all, I shall not quarrel with them, though vivacity, like a laced shirt, be put over it to conceal it; for, to pursue the comparison, our minds suffer no less from indiscretion, than our bodies from the injuries of the weather.

Next to this, another out-of-the-way qualification must be acquired: and that is, *calmness*. Let not the smarts of the university, the sparks of the side-boxes, or the genteel flutterers of the drawing-room, imagine, that I will deprive them of those elevated enjoyments, drinking tea with a toast,

toaſt, gallanting a fan, or roving, like a butterfly, through a parterre of beauties. No; I am far from being the author of ſuch ſevere inſtitutions; but am, on the contrary, willing to indulge them in their pleaſures, as long as they preſerve their *ſenſes*. By which I would be underſtood to mean, while they act in character, and ſuffer not a fond inclination, an aſpiring vanity, or a giddy freedom, to tranſport them into the doing any thing which may forfeit preſent advantages, or entail upon them future pain.

I ſhall have frequent occaſion in the following pages to ſhew from examples, of what mighty uſe reaſon and an undiſturbed temper are, to men of great commerce in the world; and therefore ſhall inſiſt no farther on them here.

The laſt diſpoſition of the ſoul which I ſhall mention, as neceſſary to him who would become a proficient in this ſcience, is *good-nature*; a quality, which, as Mr Dryden ſaid in a dedication to one of the beſt-natured men of his time, deſerves the higheſt eſteem, though from an unaccountable depravity both of taſte and morals, it meets with the leaſt. For, can there be any thing more amiable in human nature, than to think, to ſpeak, and to do, whatever good lies in our power unto all? No man who looks upon the ſun, and who feels that cheerfulneſs, which his beams inſpire, but would rather wiſh himſelf like ſo glorious a being, than to reſemble the tiger, however formidable for its fierceneſs, or the ſerpent, hated for his hiſſing, and dreaded for his ſting.

Good-nature may indeed be made almoſt as diffuſive as day-light; but ſhort are the ravages of the tiger, innocent the bite of a ſerpent, to the vengeance of a cankered heart, or the malice of an invenomed tongue! To this let me add another argument in favour of this benevolence of ſoul: and farther perſuaſions will, I flatter myſelf, be unneceſſary. Good-nature adorns every perfection a man is maſter of, and throws a veil over every blemiſh which would otherwiſe appear. In a word, like a ſkilful painter, it places his virtues in the faireſt light, and caſts all his foibles into ſhade.

Thus, in a few words, *ſenſe*, *moderation*, and *ſweetneſs*, are eſſential to a Polite Philoſopher. And if you think you cannot acquire theſe, even lay my book aſide. But before you do that, indulge me yet a moment longer. Nature denies the firſt to few; the ſecond is in every man's power; and no man need be without the laſt, who either values general eſteem, or is not indifferent to public hate. For to ſay truth, what is neceſſary to make an honeſt man, properly applied, would make a polite one: and as almoſt every one would take it amiſs, if we ſhould deny him the firſt appellation; ſo you may perceive from thence how few there are, who, but from their own indiſcretion, may deſerve the ſecond. It is want of attention, not capacity, which leaves us ſo many brutes; and I flatter myſelf, there will be fewer of this ſpecies, if any of them can be prevailed on to read this. A deſcription of

their faults is to ſuch the fitteſt lecture: for few monſters there are who can view themſelves in a glaſs.

Our follies, when diſplay'd, ourſelves affright;
Few are ſo bad, to bear the odious ſight.
Mankind, in herds, thro' force of cuſtom, ſtray,
Miſlead each other into Error's way;
Purſue the road, forgetful of the end,
Sin by miſtake, and without thought offend.

My readers, who have been many of them accuſtomed to think politeneſs rather an ornamental accompliſhment, than a thing neceſſary to be acquired in order to an eaſy and happy life, may from thence pay leſs attention than my inſtructions require, unleſs I can convince them they are in the wrong. In order to which, I muſt put them in mind, that the tranquillity, and even felicity of our days, depends as ſtrongly on ſmall things as on great: of which men may be eaſily convinced, if they but reflect how great uneaſineſs they have experienced from croſs accidents, although they related but to trifles; and at the ſame time remember, that diſquiet is of all others the greateſt evil, let it ariſe from what it will.

Now, in the concerns of life, as in thoſe of fortune, numbers are brought into what are called bad circumſtances from ſmall neglects, rather than from any great errors in material affairs. People are too apt to think lightly of ſhillings and pence, forgetting that they are the conſtituent parts of pounds; until the deficiency in the greater article

ſhews them their miſtake, and convinces them, by fatal experience of a truth, which they might have learned from a little attention, *viz.* that great ſums are made up of ſmall.

Exactly parallel to this, is that wrong notion which many have, that nothing more is due from them to their neighbours, than what reſults from a principle of honeſty; which commands us to pay our debts, and forbids us to do injuries; whereas a thouſand little civilities, complacences, and endeavours to give others pleaſure, are requiſite to keep up the reliſh of life, and procure us that affection and eſteem, which every man who has a ſenſe of it muſt deſire. And in the right timing and diſcreet management of theſe punctilios, conſiſts the eſſence of what we call *politeneſs*.

How many know the general rules of art,
Which unto tablets human form impart?
How many can depict the riſing brow,
The noſe, the mouth, and every feature ſhow?
Can in their colours imitate the ſkin,
And by the force of fire can fix them in?
Yet when 'tis done, unpleaſing to the ſight,
Tho' like the pictures, ſtrikes not with delight:
'Tis ZINK alone gives the enamel'd face
A poliſh'd ſweetneſs, and a gloſſy grace.

Examples have, generally ſpeaking, greater force than precepts; I will therefore delineate the characters of Honorius and Garcia, two gentlemen of my acquaintance, whoſe humour I have perfectly

perfectly conſidered, and ſhall repreſent them without the leaſt exaggeration.

Honorius is a perſon equally diſtinguiſhed by his birth and fortune. He has naturally good ſenſe; and that too hath been improved by a regular education. His wit is lively, and his morals without a ſtain.—Is not this an amiable character? Yet *Honorius* is not beloved. He has, ſome way or other, contracted a notion, that it is beneath a man of honour to fall below the height of truth in any degree, or on any occaſion whatſoever. From this principle, he ſpeaks bluntly what he thinks, without regarding the company who are by. Some weeks ago he read a lecture on female hypocriſy before a married couple, though the lady was much ſuſpected on that head. Two hours after he fell into a warm declamation againſt Simony and prieſt-craft before two dignitaries of the church: and from a continued courſe of this ſort of behaviour, hath rendered himſelf dreaded as a monitor, inſtead of being eſteemed as a friend.

Garcia, on the contrary, came into the world under the greateſt diſadvantages. His birth was mean, and his fortune not to be mentioned; yet, though he is ſcarce forty, he has acquired a handſome eſtate in the country, and lives on it with more reputation than moſt of his neighbours. While a ſervitor at the univerſity, he, by his aſſiduities, recommended himſelf to a noble Lord, and thereby procured a place of fifty pounds a-year in a public office. His behaviour there made him

him as many friends as there were perſons belonging to this board. His readineſs in doing favours gained him the hearts of his inferiors; his deference for thoſe in the higheſt characters in the office procured him their good-will; and the complacency he expreſſed towards his equals, and thoſe immediately above him, made them eſpouſe his intereſt with almoſt as much warmth as they did their own. By this management, in ten years time, he roſe to the poſſeſſion of an office which brought him in a thouſand pounds a-year ſalary, and near double as much in perquiſites. Affluence hath made no alteration in his manners.

The ſame eaſineſs of diſpoſition attends him in that fortune to which it has raiſed him; and he is at this day the delight of all who know him, from an art he has of perſuading them, that their pleaſures and their intereſts are equally dear to him with his own. Who, if it were in his power, would refuſe what Honorius poſſeſſes? and who would not wiſh that poſſeſſion accompanied with Garcia's diſpoſition?

I flatter myſelf, that, by this time, moſt of my readers have acquired a tolerable degree of politeneſs, and a juſt notion of its uſe in our paſſage through life. I muſt, however, caution them of one thing, that, under pretence of politeneſs, they fall neither into a contempt or careleſsneſs of ſcience.

A man may have much learning without being a pedant: nay, it is neceſſary, that he ſhould have a conſiderable ſtock of knowledge before he can

can be polite. The gloſs is never given till the work is finiſhed; without it the beſt wrought piece looks clumſy; but to varniſh over a rough board, is a prepoſterous daub. In a word, that rule of Horace, *miſcere utili dulci*, ſo often quoted, can never be better applied than in the preſent caſe, where neither of the qualities can ſubſiſt without the other.

With dreſs, for once the rule of life we'll place;
Cloth is plain ſenſe, and poliſh'd breeding, lace.
Man may in both miſtake the true deſign;
Fools oft are taudry, when they would be fine.
An equal mixture, both of uſe and ſhew,
From giddy fops paints the accompliſh'd beau.

Having now gone thro' the *præcognita* of polite philoſophy, it is requiſite we ſhould deſcend with greater particularity into its ſeveral branches.

For though exactneſs would not be of a piece, either with the nature or intent of this work, yet ſome order is abſolutely neceſſary, becauſe nothing is more unpolite than to be obſcure. Some philoſophers have indeed prided themſelves in a myſterious way of ſpeaking; wrapping their maxims in ſo tough a coat, that the kernel, when found, ſeldom atoned for the pains of the finder. The polite ſage thinks in a quite different way: Perſpicuity is the garment in which his conceptions appear; and his ſentiments, if they are of any uſe, carry this additional advantage with them, that ſcarce any labour is required in attaining them. Graver diſcourſes, like Galenical medi-

medicines, are often formidable in their figure, and nauſeous in their taſte. Lectures from a doctor in our ſcience, like a chymical extraction, convey knowledge, as it were, by drops; and reſtore ſenſe as the other does health, without the apparatus of phyſic:

> Harſh to the heart, and grating to the ear,
> Who can reproof, without reluctance bear?
> Why againſt prieſts the gen'ral hate ſo ſtrong,
> But that they ſhew us all we do is wrong?
> Wit well apply'd, does weightier wiſdom right,
> And gives us knowledge, while it gives delight.
> Thus, on the ſtage, we, with applauſe, behold,
> What would have pain'd us from the pulpit told.

It is now time to apply what we have already advanced, to thoſe points in which they may be the moſt uſeful to us: and therefore we will begin by conſidering what advantage the practice of them will procure, in reſpect to theſe three things, which are eſteemed of the greateſt conſequence in the general opinion of the world. This leads me, in the firſt place, to explain the ſentiments and conduct of a polite philoſopher in regard to *religion*. I am not ignorant, that there are a multitude of thoſe who paſs both on the world, and on themſelves, for very polite perſons, who look on this as a topic below their notice. Religion (ſay they with a ſneer) is the companion of melancholy minds; but, for the gayer part of the world, it is ill-manners to mention it amongſt them. Be it ſo. But give me leave to add,

that

that there is no ranker ſpecies of ill-breeding, than ſpeaking of it ſarcaſtically, or with contempt.

"Religion, ſtrictly ſpeaking, means that wor-
"ſhip which men, from a ſenſe of duty, pay to
"that Being, unto whom they owe their own
"exiſtence, with all thoſe bleſſings and benefits
"which attend it."

Let a man but reflect on this definition, and it will be impoſſible for him not to perceive, that treating this in a ludicrous way, muſt not only be unpolite, but ſhocking. Who, that has a regard for a man, would not ſtart at the thoughts of ſaying a baſe thing of his father before him? And yet what a diſtance is their between the notion of a *father* and a *Creator!* Since therefore no further arguments are neceſſary to prove the inconſiſtence between *raillery* and *religion*, what can be more cogent to a polite man, than thus ſhewing that ſuch diſcourſes of his would be *mal a propos*.

Thus much for thoſe who might be guilty of unpoliteneſs with reſpect to religion in general; a fault unaccountably common in an age which pretends to be ſo polite.

As to particular religions, or rather tenets in religion, men are generally warm in them, from one of theſe two reaſons, *viz.* tenderneſs of conſcience, or a high ſenſe of their own judgments. Men of plain parts, and honeſt diſpoſitions, look on ſalvation as too ſerious a thing to be jeſted with: A polite man therefore will be cautious of offending upon that head, becauſe he knows it

will

will give the perſon to whom he ſpeaks pain; a thing ever oppoſite to the character of a poliſhed philoſopher. The latter reaſon, which I have aſſigned for men's zeal in religious matters, may ſeem to have leſs weight than the firſt; but he who conſiders it attentively, will be of another opinion. Men of ſpeculative religion, who are ſo from the conviction rather of their heads than their hearts, are not a bit leſs vehement than the real devotees. He who ſays a ſlight or a ſevere thing of their faith, ſeems to them to have thereby undervalued their underſtandings, and will conſequently incur their averſion; which no man of common ſenſe would hazard for a lively expreſſion; much leſs a perſon of good-breeding, who ſhould make it his chief aim to be well with all. As a mark of my own politeneſs, I will here take leave of this ſubject; ſince by dropping it, I ſhall oblige the gay part of my readers; as, I flatter myſelf, I have already done the graver part, from my manner of treating it.

Like ſome grave matron of a noble line,
With awful beauty does Religion ſhine.
Juſt ſenſe ſhould teach us to revere the dame,
Nor, by imprudent jeſts, to ſport her fame.
In common life you'll own this reaſoning right,
That none but fools in groſs abuſe delight;
Then uſe it here——nor think our caution vain;
To be polite, men need not be profane.

Next to their concerns in the other world, men are uſually moſt taken up with the concerns of the public

public here. The love of our country is among thoſe virtues to which every man thinks he ſhould pretend; and the way in which this is generally ſhewn, is by falling into what we call *parties*; where, if a large ſhare of good ſenſe allay not that heat which is naturally contracted from ſuch engagements, a man ſoon falls into all the violences of faction, and looks upon every one as his enemy, who does not expreſs himſelf about the public good in the ſame terms he does. This is a harſh picture, but it is a juſt one, of the far greater part of thoſe who are warm in political diſputes. A polite man will therefore ſpeak as ſeldom as he can on topics, where, in a mixed company, it is almoſt impoſſible to ſay any thing that will pleaſe all.

To ſay truth, *patriotiſm*, properly ſo called, is perhaps as ſcarce in this age as in any that has gone before us. Men appear to love themſelves ſo well, that it ſeems not altogether credible they ſhould, at every turn, prefer their country's intereſt to their own. The thing looks noble indeed; and therefore, like a becoming habit, every body would put it on. But this is hypocriſy, you will ſay, and therefore ſhould be detected? Here the polite philoſopher finds new inducements to caution: Sore places are always tender; and people at a maſquerade are in pain, if you do any thing which may diſcover their faces.

Our philoſophy is not intended to make a man that ſour monitor who points out folks' faults, but to make them in love with their virtues; that is,

to

to make himself and them easy while he is with them; and to do, or say nothing, which on reflection may make them less his friends at their next meeting.

Let us explain this a little further. The rules we offer, are intended rather to guide men in company than when alone. What we advance tends not so directly to amend peoples' hearts as to regulate their conduct; a matter which we have already demonstrated to be of no small importance. Yet I beg you will observe, that though morality be not immediately our subject, we are far, however, from requiring any thing in our pupils contrary thereto.

A polite man may yet be religious, and if his reason be convinced, attached to any interest which, in his opinion, suits best with that of the public; provided he conform thus far to our system, that on no occasion he trouble others with the articles of his religious creed, or political engagements; or, by any stroke of wit or raillery, hazard for a laugh that disposition of mind which is absolutely necessary to make men easy when together.

Were I indeed to indulge my own sentiments, I should speak yet with greater freedom on this subject. Since there is so vast a disproportion when we come to compare those who have really either a concern in the government, or the service of their country, more particularly at heart, and the men who pretend to either, merely from a desire of appearing of some consequence themselves,

ſelves, we ought certainly to avoid making one of this number, and aim rather at being quiet within ourſelves, and agreeable to thoſe among whom we live, let their political notions be what they will; inaſmuch as this is a direct road to happineſs, which all men profeſs they would reach if they could. Pomponius Atticus, whoſe character appears ſo amiable, from the concurring teſtimony of all who mention him, owed the greateſt part of that eſteem in which he lived, and of the reputation by which he ſtill ſurvives, unto his ſteady adherence to this rule. His benevolence made him love mankind in general, and his good ſenſe hindered him from being tainted with thoſe party prejudices which had bewitched his friends. He took not up arms for Cæſar; nor did he abandon Italy when Pompey withdrew with his forces, and had, in outward form, the ſanction of the commonwealth. He ſaw too plainly the ambition of both: yet he preſerved his complacence for his friends in each party without ſiding with either. Succeſs never made them more welcome to Pomponius, nor could any defeat leſſen them in his eſteem. When victorious he viſited them, without ſharing in their power; and when vanquiſhed he received them, without conſidering any thing but their diſtreſs. In a few words, he entertained no hopes from the good fortune of his friends, nor ſuffered the reverſe of it to chill his breaſt with fear. His equanimity produced a juſt effect, and his univerſal kindneſs made him univerſally beloved.

I fatley

I fancy this picture of a diſpoſition, perfectly free from political ſourneſs, will have an agreeable effect on many of my readers; and prevent their falling into a common miſtake, that the circumſtances of public affairs, and the characters of public perſons, are the propereſt topics for general converſation: whereas they never conſider, that it is hard to find a company, wherein ſomebody or other hath not either liking or diſtaſte, or has received injuries or obligations from thoſe who are likelieſt to be mentioned upon ſuch occaſions; and who, conſequently, will be apt to put a ſerious conſtruction on a ſlight expreſſion, and remember afterwards in earneſt, what the ſpeaker meant ſo much a jeſt, as never to have thought of it more. Theſe perhaps may paſs with ſome for trivial remarks; but with thoſe who regard their own eaſe, and have at all obſerved what conduces to make men diſagreeable to one another, I flatter myſelf they will have more weight.

Behaviour is like architecture; the ſymmetry of the whole pleaſes us ſo much, that we examine not into its parts, which, if we did, we ſhould find much nicety required in forming ſuch a ſtructure: though, to perſons of no taſte, the rules of either art would ſeem to have little connexion with their effects.

That true politeneſs we can only call,
Which looks like Jones's fabric at Whitehall *;
Where juſt proportion we with pleaſure ſee;
Tho' built by rule, yet from all ſtiffneſs free;
Tho' grand, yet plain; magnificent, not fine;
The ornaments adorning the deſign.
It fills our minds with rational delight,
And pleaſes on reflection, as at ſight.

After theſe admonitions as to religion and politics, it is very fit we obſerve another topic of modern diſcourſe, of which it is hard to ſay, whether it be more common, or more contrary to true politeneſs. What I mean is, the reflecting on men's profeſſions, and playing on thoſe general aſperſions, which have been fixed on them by a ſort of ill-nature, hereditary to the world. And with this, as the third point which I promiſed to conſider, ſhall be ſhut up the more ſerious part of this eſſay.

In order to have a proper idea of this point, we muſt firſt of all conſider, that the chief cauſe both of love and hatred, is cuſtom. When men from a long habit, have acquired a facility of thinking clearly, and ſpeaking well in any ſcience, they naturally like that better than any other; and this liking, in a ſhort time, grows up to a warmer affection; which renders them impatient, whenever their darling ſcience is decried in their hearing. A polite man will have a care of ridiculing phyſic before one of the faculty, talking diſre-

* Banqueting-houſe.

diſreſpectfully of lawyers while gentleman of the long-robe are by, or ſpeaking contemptibly of the clergy when with any of that order.

Some critics may poſſibly object, that theſe are ſoleciſms of too groſs a nature for men of tolerable ſenſe or education to be guilty of. But I appeal to thoſe who are moſt converſant in the world whether this fault, glaring as it is, be not committed every day.

The ſtricteſt intimacy can never warrant freedoms of this ſort: and it is indeed prepoſterous to think it ſhould; unleſs we can ſuppoſe injuries are leſs evils, when they are done us by friends, than when they come from other hands.

Exceſs of wit may oftentimes beguile;
Jeſts are not always pardon'd---by a ſmile.
Men may diſguiſe their malice at the heart,
And ſeem at eaſe----tho' pain'd with inward ſmart.
Miſtaken we----think all ſuch wounds of courſe,
Reflection cures.----Alas! it makes them worſe.
Like ſcratches, they with double anguiſh ſeize,
Rankle in time, and feſter by degrees.

Let us now proceed to ſpeak of *raillery* in general. Invective is a weapon worn as commonly as a ſword: and, like that, is often in the hands of thoſe who know not how to uſe it. Men of true courage fight but ſeldom, and never draw but in their own defence. Bullies are continually ſquabbling; and, from the ferocity of their behaviour, become the terror of ſome companies, and the jeſt of more. This is juſt the caſe with ſuch

ſuch as have a livelineſs of thought, directed by propenſity to ill-nature; indulging themſelves at the expence of others, they, by degrees, incur the diſlike of all. Meek tempers abhor, men of cool diſpoſitions deſpiſe, and thoſe addicted to choler, chaſtiſe them. Thus a licentiouſneſs of tongue, like a ſpirit of rapine, ſets one man againſt all; and the defence of reputation, as well as property, puts the human ſpecies on regarding a malevolent babbler with a worſe eye than a common thief; becauſe fame is a kind of goods, which, when once taken away, can hardly be reſtored. Such is the effigies of this human ſerpent. And who, when he has conſidered it, would be thought to have ſat for peace?

It is a thouſand to one my book feels the reſentment of Draco, from his ſeeing his own likeneſs in this glaſs.

A good family, but no fortune, threw Draco into the army when he was very young. Dancing, fencing, and a ſmattering of French, are all the education either his friends beſtowed, or his capacity would allow him to receive. He has been now two years in town, and from ſwearing, drinking, and debauching country wenches, (the general route of a military rake) the air of St *James's* has given his vices a new turn. By dint of an embroidered coat, he thruſts himſelf into the beau-coffee-houſes, where a dauntleſs effrontery, and a natural volubility of tongue, conſpire to make him paſs for a fellow of wit and ſpirit.

A baſtard ambition makes him envy every great character; and as he has juſt ſenſe enough to know that his qualifications will never recommend him to the eſteem of men of ſenſe, or the favour of women of virtue, he has thence contracted an antipathy to both; and by giving a boundleſs looſe to univerſal malice, makes continual war againſt honour and reputation, wherever he finds them.

Hecatilla is a female firebrand, more dangerous, and more artfully indictive, than Draco himſelf. Birth, wit, and fortune, combine to render her conſpicuous; while a ſplenetic envy ſours her otherwiſe amiable qualities; and makes her dreaded as a poiſon doubly dangerous, grateful to the taſte, yet mortal in effect. All who ſee Hecatilla at a viſit, where the brilliancy of her wit heightens the luſtre of her charms, are imperceptibly deluded into a concurrence with her in opinion, and ſuſpect not diſſimulation under the air of frankneſs, nor a ſtudied deſign of doing miſchief, in a ſeemingly caſual ſtroke of wit. The moſt ſacred character, the moſt exalted ſtation, the faireſt reputation, defend not againſt the infectious blaſt of ſprightly raillery; borne on the wings of wit, and ſupported by a blaze of beauty, the fiery vapour withers the ſweeteſt bloſſoms, and communicates to all who hear her, an involuntary diſlike to thoſe at whoſe merit ſhe points her ſatire.

At ev'ning thus the unſuſpecting ſwain,
Returning homewards o'er a marſhy plain,
Pleas'd at a diſtance ſees the lambient light,
And, haſty, follows the miſchievous ſprite;
Thro' brakes and puddles, over hedge and ſtile,
Rambles, miſguided, many a weary mile.
Confus'd, and wond'ring at the ſpace he's gone,
Doubts, then believes, and hurries faſter on:
The cheat detected, when the vapour's ſpent,
Scarce he's convinc'd, and hardly can repent.

Next to theſe cautions with reſpect to raillery, which, if we examine ſtrictly, we ſhall find no better than a well-bred phraſe for ſpeaking ill of folks; it may not be amiſs to warn our readers of a certain vehemence in diſcourſe exceedingly ſhocking to others, at the ſame time that it not a little exhauſts themſelves.

If we trace this error to its ſource, we ſhall find that the ſpring of it is an impatience at finding others differ from us in opinion. And can there be any thing more unreaſonable than to blame that diſpoſition in them which we cheriſh in ourſelves?

If ſubmiſſion be a thing ſo diſagreeable to us, why ſhould we expect it from them? Truth can only juſtify tenaciouſneſs in opinion. Let us calmly lay down what convinces us, and if it is reaſonable, it will hardly fail of perſuading thoſe to whom we ſpeak. Heat begets heat; and the claſhing of opinions ſeldom fails to ſtrike out the fire of diſſention.

As this is a foible more eſpecially indecent in

the fair ſex, I think it will be highly neceſſary to offer another, and perhaps a more cogent argument to their conſideration. Paſſion is a prodigious enemy to beauty; it ruffles the ſweeteſt features, diſcolours the fineſt complexion, and in a word, gives the air of a fury to the face of an angel. Far be it from me to lay reſtraints upon the ladies; but, in diſſuading them from this method of enforcing their ſentiments, I put them upon an eaſier way of affecting what they deſire: For what can be denied to beauty, when ſpeaking with an air of ſatisfaction? Complacence does all that vehemence would extort, as anger can alone abate the influence of their charms.

Serene and mild we view the ev'ning air,
The pleaſing picture of the ſmiling fair;
A thouſand charms our ſeveral ſenſes meet,
Cooling the breeze, with fragrant odours ſweet.
But, ſudden, if the ſable clouds deform
The azure ſky, and threat the coming ſtorm,
Haſty we flee---ere yet the thunders roar,
And dread what we ſo much admir'd before.

To vehemence in diſcourſe, let me join redundancy in it alſo; a fault flowing rather from careleſſneſs than deſign; and which is more dangerous, from its being more neglected. Paſſion, as I have hinted, excites oppoſition; and that very oppoſition, to a man of tolerable ſenſe, will be the ſtrongeſt reproof for his inadvertency: whereas, a perſon of a loquacious diſpoſition, may often eſcape open cenſure, from the reſpect due to his quality;

quality; or from an apprehenſion in thoſe with whom he converſes, that a check would but increaſe the evil: and, like curbing a hard-mouth'd horſe, ſerve only to make him run the faſter: from whence the perſon in fault is often rivetted in his error, by miſtaking a ſilent contempt for profound attention.

Perhaps this ſhort deſcription may ſet many of my readers right; which, whatever they may think of it, I aſſure them is of no ſmall importance. Converſation is a ſort of bank, in which all who compoſe it have their reſpective ſhares. The man, therefore, who attempts to engroſs it, treſpaſſes upon the rights of his companions; and whether they think fit to tell him ſo or no, will of conſequence be regarded as no fair dealer. Notwithſtanding I conſider converſation in this light, I think it neceſſary to obſerve, that it differs from other copartnerſhips in one very material point; which is this, that it is worſe taken if a man pays in more than his proportion, than if he had not contributed his full quota, provided he be not too far deficient; for the prevention of which, let us have *Horace's* caution continually in our eye.

> The indiſcreet with blind averſion run,
> Into one fault when they another ſhun.

It is the peculiar privilege of the fair, that, ſpeaking or ſilent, they never offend. Who can be weary of hearing the ſofteſt harmony? or

who, without pleaſure, can behold beauty, when his attention is not diverted from her charms, by liſtening to her words? I would have ſtopt here, but that my deference for the ladies obliges me to take notice, that ſome of their own ſex, when paſt the noon of life, or in their wane of power from ſome other reaſon, are apt to place an inclination of obliging their hearers amongſt thoſe topics of detraction, by which they would reduce the luſtre of thoſe ſtars that now gild the hemiſphere where they once ſhone.

From this cauſe only I would adviſe the reigning toaſts, by an equality of behaviour, to avoid the cenſure of theſe ill-natured tattlers.

Such hapleſs fate attends the young and fair,
Expos'd to open force, and ſecret ſnare;
Purſu'd by men, warm with deſtructive fire,
Againſt their peace while female frauds conſpire.
Eſcap'd from thoſe, in vain they hope for reſt;
What fame's ſecure from an invidious jeſt?
By flight the deer no more of dogs afraid,
Falls by a ſhot from ſome dark covert made;
So envious tongues their foul intentions hide,
Wound, tho' unſeen, and kill ere they're deſcry'd.

Of all the follies which men are apt to fall into, to the diſturbance of others, and leſſening of themſelves, there is none more intolerable than continual *egotiſms*, and a perpetual inclination to ſelf-panegyric. The mention of this weakneſs is ſufficient to expoſe it; ſince I think no man was ever poſſeſſed of ſo warm an affection for his own perſon, as deliberately to aſſert, that

that it, and its concerns, are proper topics to entertain company. Yet there are many, who, through want of attention, fall into this vein, as ſoon as the converſation begins to acquire life: they lay hold of every opportunity of introducing themſelves, of deſcribing themſelves, and if people are ſo dull as not to take the hint, of commending themſelves: nay, what is more ſurprizing than all this, they are amazed at the coldneſs of their auditors; forgetting, that the ſame paſſion inſpires almoſt every body; and that there is ſcarce a man in the room who has not a better opinion of himſelf, than of any body elſe.

Diſquiſitions of this ſort into human nature, belong properly unto ſages in polite philoſophy: for the firſt principle of true politeneſs is, not to offend againſt ſuch diſpoſitions of the mind as are almoſt inſeparable from our ſpecies. To find out and methodize theſe, requires no ſmall labour and application. The fruits of my reſearches on this ſubject I communicate freely to the public; but muſt, at the ſame time, exhort my readers to ſpare, now and then, a few minutes to ſuch reflections; which will at leaſt be attended with this good conſequence, that it will open a ſcene which hath novelty, that powerful charm, to recommend it.

But I muſt beware of growing ſerious again; I am afraid my gravity may have diſobliged ſome of the *beau monde* already.

He who intends t'adviſe the young and gay,
Muſt quit the common road---the former way
Which hum-drum pedants take to make folks wiſe,
By praiſing virtue, and decrying vice.
Let parſons tell what dreadful ills will fall,
On ſuch as liſten when their paſſions call:
We, from ſuch things our pupils to affright,
Say not they're *ſins*, but that they're *unpolite*;
To ſhew their courage, beaus wou'd often dare,
By blackeſt crimes, to brave old Lucifer:
But who of breeding nice, of carriage civil,
Wou'd treſpaſs on good manners for the devil;
Or, merely to diſplay his want of fear,
Be damn'd *hereafter*, to be laugh'd at *here*?

It cannot be expected from me, that I ſhould particularly criticiſe on all thoſe foibles through which men are offenſive to others in their behaviour; perhaps too, a detail of this kind, however exact, might be thought tedious; it may be conſtrued into a breach of thoſe rules, for a ſtrict obſervance of which I contend. In order, therefore, to diverſify a ſubject, which can no other way be treated agreeably, permit me to throw together a ſet of characters I once had the opportunity of ſeeing, which will afford a juſt picture of theſe *Marplots* in converſation, and which my readers, if they pleaſe, may call the *Aſſembly of Impertinents*.

There was a coffee-houſe in that end of the town where I lodged ſome time ago, at which ſeveral gentlemen uſed to meet of an evening, who, from a happy correſpondence in their humours and capacities, entertained one another agreeably,

agreeably, from the close of the afternoon till it was time to go to bed.

About six months this society subsisted with great regularity, though without any restraint. Every gentleman who frequented the house, and conversed with the erectors of this occasional club, were invited to pass an evening, when they thought fit, in a room up one pair of stairs, set apart for that purpose.

The report of this meeting drew, one night, when I had the honour of being there, three gentlemen of distinction, who were so well known to most of the members, that admittance could not be refused them. One of them, whom I choose to call *Major Ramble*, turned of threescore, and who had had an excellent education, seized the discourse about an hour before supper, and gave us a very copious account of the remarks he had made in three years travels through Italy. He began with a geographical description of the dominions of his Sardinian Majesty as Duke of Savoy; and after a digression on the fortifications of Turin, in speaking of which he shewed himself a perfect engineer, he proceeded to the secret history of the intrigues of that court, from the proposal of the match with Portugal, to the abdication of King Victor Amedeus. After this he run over the general history of Milan, Parma, and Modena; dwelt half an hour on the adventures of the last Duke of Mantua; gave us a hasty sketch of the court of Rome; transferred himself from thence to the kingdom of Naples,

repeated t' e inſurrection of Maſſaniello, and, at a quarter before ten, finiſhed his obſervations with the recital of what happened at the reduction of that kingdom to the obedience of the preſent Emperor. What contributed to make this conduct of his the more out of the way, was, that every gentleman in the room had been in Italy as well as he; and one of them, who was a merchant, was the very perſon at whoſe houſe the Major reſided when at Naples. Poſſibly he might imagine the knowledge they had in thoſe things might give them a greater reliſh for his animadverſions: or, to ſpeak more candidly, the deſire of diſplaying his own parts buried every other circumſtance in oblivion.

Juſt as the Major had done ſpeaking, a gentleman called for a glaſs of water, and happened to ſay, after drinking it, that he found his conſtitution much mended ſince he left off malt liquor. Doctor Hectick, another of the ſtrangers, immediately laid hold of this opportunity, and gave us a large account of the virtues of water; confirming whatever he advanced from the works of the moſt eminent phyſicians. From the main ſubject, he made an eaſy tranſition to medicinal baths and ſprings. Nor were his ſearches bounded by our own country; he condeſcended to acquaint us with the properties of the ſprings of Bourbon, particularized the genuine ſmell of Spaw-water, applauded the wonderful effects of the Piermont mineral; and, like a true patriot, wound up his diſquiſitions with preferring Aſtrop wells

wells (within three miles of which he was born) to them all. It was now turned of eleven, when the Major and Doctor took their leaves, and went away together in a hackney-coach.

The company ſeemed inclinable to extend their uſual time of ſitting, in order to divert themſelves after the night's fatigue. When Mr Papilio, the third new comer, after two or three ſevere reflections on the oddity of ſome people's humours, who were for impoſing their own idle conceits as things worthy the attention of a whole company; though, at the ſame time, their ſubjects are trivial, and their manner of treating them inſipid: For my part, continued he, gentlemen, moſt people do me the honour to ſay, that few perſons underſtand medals better than I do. To put the muſty ſtories of theſe queer old men out of our heads, I will give you the hiſtory of a valuable medallion, which was ſent me about three weeks ago from Venice. Without ſtaying for any further mark of approbation than ſilence, he entered immediately on a long diſſertation; in which he had ſcarce proceeded ten minutes, before his auditors, loſing all patience, followed the example of an old Turkey merchant, who, taking up his hat and gloves, went directly down ſtairs without ſaying a word.

Animadverſions on what I have related, would but treſpaſs on the patience of my readers; wherefore, in the place of them, let me offer a few remarks in verſe, where my genius may be more at liberty, and vivacity atone for want of method.

Who would not chuſe to ſhun the gen'ral ſcorn,
And fly contempt?---a thing ſo hardly borne.
This to avoid---let not your tale be long;
The endleſs ſpeaker's ever in the wrong,
And all abhor intemperance of tongue.
Though with a fluency of eaſy ſounds,
Your copious ſpeech with ev'ry grace abounds;
Tho' wit adorn, and judgment give it weight;
Diſcretion muſt your vanity abate.
Ere your tir'd hearers put impatience on,
And wonder when the 'larum will be done.
Nor think by art attention can be wrought:
A flux of words will ever be a fault.
Things without limit we, by nature blame;
And ſoon are cloy'd with pleaſure, if the ſame.

Hitherto we have dwelt only on the blemiſhes of converſation, in order to prevent our readers committing ſuch offences as abſolutely deſtroy all pretences to politeneſs. But as a man cannot be ſaid to diſcharge the duty he owes to ſociety, who contents himſelf with barely doing nothing amiſs; ſo lectures on polite philoſophy, after removing theſe obſtacles, may reaſonably be expected to point out the method whereby true politeneſs may be obtained. But, alas! that is not to be done by words; rocks and tempeſts are eaſily painted, but the rays of Phœbus defy the pencil.

Methink I ſee my auditors in ſurpriſe. What! ſay they, have we attended ſo long in vain? Have we liſtened to no purpoſe? Muſt we content ourſelves with knowing how neceſſary a thing politeneſs is, without being told how to acquire it? Why really gentlemen it is juſt ſo. I have done all for you that is in my power; I have ſhewn you

you what you are not to be; in a word, I have explained politeneſs *negatively:* if you would know it *poſitively*, you may ſeek it from company and obſervation. However, to ſhew my own good-breeding, I will be your humble ſervant as far as I can, that is, I'll open the door, and introduce you, leaving you then at the ſingle point where I can be of no further uſe, *id eſt*, application.

The world is a ſchool, wherein men are firſt to learn, and then to practiſe. As fundamentals in all ſciences ought to be well underſtood, ſo a man cannot be too attentive at his firſt becoming acquainted with the public: for experience is a neceſſary qualification in every diſtinguiſhed character, and is as much required in a fine gentleman as in a ſtateſman. Yet it is to be remarked, that experience is much ſooner acquired by ſome, than by others; for it does not conſiſt ſo much in a copious remembrance of whatever has happened, as in a regular retention of what may be uſeful; as a man is properly ſtyled learned from his making a juſt uſe of reading, and not from his having peruſed a multitude of books.

As ſoon as we have gained knowledge, we ſhall find the beſt way to improve it will be exerciſe; in which two things are carefully to be avoided, poſitiveneſs and affectation. If, to our care in ſhunning them, we add a deſire of obliging thoſe with whom we converſe, there is little danger, but that we become all we wiſh; and politeneſs, by an imperceptible gradation, will enter into our minuteſt

minuteſt actions, and give a poliſh to every thing we do.

Near to the far-extended coaſts of Spain,
Some iſlands triumph o'er the raging main,
Where dwelt of old------as tuneful poets ſay,
Slingers, who bore from all the prize away.
While infants yet---their feeble nerves they try'd;
Nor needful food, till won by art, ſupply'd.
Fix'd was the mark---the youngſter oft in vain,
Whirl'd the miſguided ſtone with fruitleſs pain;
Till, by long practice to perfection brought,
With eaſy ſlight the former taſk they wrought
Swift from their arm th' unerring pebble flew,
And high in air the fluttering victim flew,
So in each art men riſe but by degrees,
And months of labour lead to years of eaſe.

The Duke de Rochefaucault, who was eſteemed the moſt brilliant wit in France, ſpeaking of politeneſs, ſays, that a citizen will hardly acquire it at court, and yet may eaſily attain it in the camp. I ſhall not enter into the reaſon of this, but offer my readers a ſhorter, pleaſanter, and more effectual method of arriving at the ſummit of genteel behaviour; that is, by converſing with the ladies.

Thoſe who aim at panegyric, are wont to aſſemble a throng of glittering ideas, and then, with great exactneſs, clothe them with all the elegance of language, in order to their making the moſt magnificent figure when they come abroad in the world. So copious a ſubject as the praiſes of the fair, may, in the opinion of my readers, lay me under great difficulties in this reſpect.

reſpect. Every man of good underſtanding and fine ſenſe, is in pain for one who has undertaken ſo hard a taſk: hard indeed to me, who, from many years ſtudy of the ſex, have diſcovered ſo many perfections in them, as ſcarce as many more years would afford me time to expreſs. However, not to diſappoint my readers, or myſelf, by foregoing that pleaſure I feel in doing juſtice to the moſt amiable part of the creation, I will indulge the natural propenſity I have to their ſervice, and paint, though it be but in miniature, the excellencies they poſſeſs, and the accompliſhments which, by reflection, they beſtow.

As when ſome poet, happy in his choice
Of an important ſubject------tunes his voice
To ſweeter ſounds and more exalted ſtrains,
Which from a ſtrong reflection he attains;
As Homer, while his heroes he records,
Transfuſes all their fire into his words:
So we, intent the charming ſex to pleaſe,
Act with new life, and an unwonted eaſe;
Beyond the limits of our genius ſoar,
And feel an ardour quite unknown before.

Thoſe who, from wrong ideas of things, have forced themſelves into a diſlike of the ſex, will be apt to cry out, Where would this fellow run? Has he ſo long ſtudied women, and does he not know what numbers of affected prudes, gay coquettes, and giddy impertinents, there are among them?—Alas! Gentlemen, what miſtakes are theſe? How will you be ſurpriſed, if I prove to you, that you are in the ſame ſentiments with

me;

me; and that you could not have ſo warm reſentments as theſe peccadillos, if you did not think the ladies more than mortal?

Are the faults you would paſs by in a friend and ſmile at in an enemy, crimes of ſo deep a dye in them as not to be forgiven? And can this flow from any other principle, than a perſuaſion that they are more perfect in their nature than we, and their guilt the greater therefore in departing even in the ſmalleſt degree from that perfection? Or can there be a greater honour to the ſex, than this dignity, which even their enemies allow them, to ſay, Truth, virtue, and women, owe leſs to their friends, than to their foes? ſince the vitious in both caſes charge their own want of taſte on the weakneſs of human nature; purſue groſſer pleaſures becauſe they are at hand; and neglect the more refined, as things of which their capacities afford them no idea.

Born with a ſervile guſt to ſenſual joy,
Souls of low taſte the ſacred flame deſtroy;
By which, allied to the etherial fire,
Celeſtial views the hero's thoughts inſpire;
Teach him in a ſublimer path to move,
And urge him on to glory and to love:
Paſſions which only give a right to fame;
To preſent bliſs, and to a deathleſs name;
While thoſe mean wretches, with juſt ſhame o'erſpread,
Live on unknown---and are, unheard of, dead.

Mr Dryden, who knew human nature perhaps as well as any man who ever ſtudied it, has given us a juſt picture of the force of female charms, in the ſtory of Cymon and Iphigenia. Boccace, from

from whom he took it, had adorned it with all the tinſel finery an Italian compoſition is capable of. The Engliſh poet, like moſt Engliſh travellers, gave ſterling ſilver in exchange for that ſuperficial gilding; and beſtowed a moral where he found a tale. He paints in Cymon, a ſoul buried in a confuſion of ideas, inflamed with ſo little fire, as ſcarce to ſtruggle under the load, or afford any glimmerings of ſenſe. In this condition he repreſents him ſtruck with the rays of Iphigenia's beauty; kindled by them, his mind exerts its powers, his intellectual facultíes ſeem to awake; and that uncouth ferocity of manners, by which he had hitherto been diſtinguiſhed, gave way to an obliging behaviour, the natural effect of love.

The moral of this fable is a truth which can never be inculcated too much. It is to the fair ſex we owe the moſt ſhining qualities of which ours is maſter: as the ancients inſinuated, with their uſual addreſs, by painting both the virtues and graces as female. Men of true taſte feel a natural complaiſance for women when they converſe with them, and fall, without knowing it, upon every part of pleaſing; which is the diſpoſition at once the moſt grateful to others, and the moſt ſatisfactory to ourſelves. An intimate acquaintance with the other ſex fixes this complaiſance into a habit, and that habit is the very eſſence of politeneſs.

Nay, I preſume to ſay, politeneſs can be no other way attained. Books may furniſh us with right ideas, experience may improve our judg-

ments;

ments; but it is the acquaintance of the ladies only, which can beſtow that eaſineſs of addreſs, whereby the fine gentleman is diſtinguiſhed from the ſcholar and the man of buſineſs.

That my readers may be perfectly ſatisfied in a point which I think of ſo great importance, let us examine this a little more ſtrictly.

There is a certain conſtitutional pride in men, which hinders their yielding, in point of knowledge, honour, or virtue, to one another. This immediately forſakes us at the ſight of a woman. And the being accuſtomed to ſubmit to the ladies, gives a new turn to our ideas, and opens a path to reaſon, which ſhe had not trod before. Things appear in another light: and that degree of complacency ſeems now a virtue, which heretofore we regarded as a meanneſs.

I have dwelt the longer on the charms of the ſex ariſing from the perfection viſible in their exterior compoſition; becauſe there is the ſtrongeſt analogy between them, and the excellencies which, from a nicer inquiry, we diſcover in the minds of the fair. As they are diſtinguiſhed from the robuſt make of man by that delicacy expreſſed by nature, in their form; ſo the ſeverity of maſculine ſenſe is ſoftened by a ſweetneſs peculiar to the female ſoul. A native capacity of pleaſing attends them through every circumſtance of life: and what we improperly call the weakneſs of the ſex, gives them a ſuperiority unattainable by force.

The fable of the north-wind and the ſun contending to make the man throw off his cloak, is

not

not an improper picture of the ſpecific difference between the powers of either ſex. The bluſtering fierceneſs of the former, inſtead of producing the effect at which it aimed, made the fellow but wrap himſelf up the cloſer; yet no ſooner did the ſunbeams play, than that which before protected became now an incumberance.

Juſt ſo, that pride which makes us tenacious in diſputes between man and man, when applied to the ladies, inſpires us with an eagerneſs not to contend, but to obey.

To ſpeak ſincerely and philoſophically, women ſeem deſigned by Providence to ſpread the ſame ſplendour and cheerfulneſs through the intellectual economy, that the celeſtial bodies diffuſe over the material part of the creation. Without them, we might indeed contend, deſtroy, and triumph over one another. Fraud and Force would divide the world between them; and we ſhould paſs our lives, like ſlaves, in continual toil, without the proſpect of pleaſure or relaxation.

It is the converſation of women that gives a proper bias to our inclinations, and by abating the ferocity of our paſſions, engages us to that gentleneſs of deportment which we ſtyle *humanity*. The tenderneſs we have for them, ſoftens the ruggedneſs of our own nature; and the virtues we put on to make the better figure in their eyes, keep us in humour with ourſelves.

I ſpeak it without affectation or vanity, that no man has applied more aſſiduouſly than myſelf to the ſtudy of the fair ſex; and I aver it with the greateſt

greateſt ſimplicity of heart, that I have not only found the moſt engaging and moſt amiable, but alſo the moſt generous and moſt heroic qualities amongſt the ladies; and that I have diſcovered more of candour, diſintereſtedneſs, and fervour in their friendſhips, than in thoſe of our own ſex; though I have been very careful, and particularly happy in the choice of my acquaintance.

My readers will, I dare ſay, obſerve, and indeed I deſire they ſhould, a more than ordinary zeal for inculcating a high eſteem of, and a ſincere attachment to the fair. What I propoſe from it is, to rectify certain notions, which are not only deſtructive of all politeneſs, but at the ſame time detrimental to ſociety, and incompatible with the dignity of human nature. Theſe have, of late years, ſpread much among thoſe who aſſume to themſelves the title of *fine gentlemen*; and in conſequence thereof, talk with great freedom of thoſe from whom they are in no danger of being called to an account. There is ſo much of baſeneſs, cowardice, and contempt of truth, in this way of treating thoſe who are alone capable of making us truly and rationally happy, that to conſider the crime, muſt be ſufficient to make a reaſonable man abhor it. Levity is the beſt excuſe for a tranſient ſlip of this kind; but to perſiſt in it, is evidently deſcending from our own ſpecies, and as far as we are able, putting on the brute.

Fram'd to give joy, the lovely ſex are ſeen;
Beauteous their form, and heav'nly in their mien:
Silent they charm the pleas'd beholder's ſight;

And,

And, ſpeaking, ſtrike us with a new delight;
Words, when pronounc'd by them, bear each a dart;
Invade our ears, and wound us to the heart.
To no ill ends the glorious paſſion ſways;
By love and honour bound the youth obeys:
Till, by his ſervice won, the grateful fair
Conſents, in time, to eaſe the lover's care;
Seals all his hopes; and, in the bridal kiſs,
Gives him a title to untainted bliſs.

I chooſe to put an end to my lecture on politeneſs here, becauſe, having ſpoke of the ladies, I would not deſcend again to any other ſubject. In the current of my diſcourſe, I have taken pains to ſhew the uſe and amiableneſs of that art which this treatiſe was written to recommend: and have drawn, in as ſtrong colours as I was able, thoſe ſoleciſms in behaviour, which men, either through giddineſs, or a wrong turn of thought, are moſt likely to commit.

Perhaps the grave may think I have made politeneſs too important a thing, from the manner in which I have treated it; yet, if they will but reflect, that a ſtateſman in the moſt auguſt aſſembly, a lawyer of the deepeſt talents, and a divine of the greateſt parts, muſt, notwithſtanding, have a large ſhare of politeneſs, in order to engage the attention, and bias the inclinations of his hearers, before he can perſuade them; they will be of another opinion, and confeſs, that ſome care is due to acquiring that quality which muſt ſet off all the reſt.

The gayer part of my readers may probably find fault with thoſe reſtraints which may reſult from

from the rules I have here laid down: but I would have theſe gentlemen remember, that I point out a way whereby, without the trouble of ſtudy, they may be enabled to make no deſpicable figure in the world; which, on mature deliberation, I flatter myſelf they will think no ill exchange. The ladies will, I hope, repay my labours, by not being diſpleaſed with this offer of my ſervice. And thus, having done all in my power towards making folks agreeable to one another, I pleaſe me with the hopes of having procured a favourable reception for myſelf.

When gay Petronius, to correct the age,
Gave way, of old, to his ſatiric rage;
This motley form he for his writings chooſe,
And chequer'd lighter verſe with graver proſe;
When, with juſt malice, he deſign'd to ſhow
How far unbounded Vice, at laſt, would go;
In proſe we read the execrable tale,
And ſee the face of ſin without a veil.
But when his ſoul, by ſome ſoft theme inſpir'd,
The aid of tuneful poetry requir'd;
His numbers with peculiar ſweetneſs ran,
And in his eaſy verſe we ſee the man;
Learn'd without pride, of taſte correct, yet free;
Alike from niceneſs and from pedantry;
Careleſs of wealth, yet liking decent ſhow:
In fine, by birth a wit, by trade a beau.
Freely he cenſur'd a licentious age,
And him a copy, though with chaſter page;
Expoſe the evils in which brutes delight,
And ſhow how eaſy 'tis to be polite;
Exhort our erring youth---to mind in time,
And lectures give---for mem'ry's ſake in rhyme;
Teaching this ART---to paſs thro' life at eaſe,
Pleas'd in ourſelves, while all around we pleaſe.

*FINIS.*

# ESSAYS.

## I. On HONOUR.

EVERY principle that is a motive to good actions ought to be encouraged, ſince men are of ſo different a make, that the ſame principle does not work equally upon all minds. What ſome men are prompted to by conſcience, duty or religion which are only different names for the ſame thing, others are prompted to by honour.

The ſenſe of honour is of ſo fine and delicate a nature, that it is only to be met with in minds which are naturally noble, or in ſuch as have been cultivated by great examples, or a refined education. This eſſay, therefore, is chiefly deſigned for thoſe who by means of any of theſe advantages are, or ought to be actuated by this glorious principle.

But as nothing is more pernicious than a principle of action, when it is miſunderſtood, I ſhall conſider honour with reſpect to three ſorts of men. Firſt of all, with regard to thoſe who have a right notion of it. Secondly, with regard to thoſe who

who have a miſtaken notion of it. And thirdly, with regard to thoſe who treat it as chimerical, and turn it into ridicule.

In the firſt place, true honour, though it be a different principle from religion, is that which produces the ſame effects. The lines of action, though drawn from different parts, terminate in the ſame point. Religion embraces virtue, as it is enjoined by the laws of God; honour, as it is graceful and ornamental to human nature. The religious man fears, the man of honour ſcorns, to do an ill action. The latter conſiders vice as ſomething that is beneath him, the other as ſomething that is offenſive to the Divine Being. The one as what is unbecoming, the other as what is forbidden. Thus Seneca ſpeaks in the natural and genuine language of a man of honour, when he declares, that were there no God to ſee or puniſh vice, he would not commit it, becauſe it is ſo mean, ſo baſe, and ſo vile a nature.

I ſhall conclude this head with the deſcription of honour in the parting of young Juba.

Honour's a ſacred tie, the law of kings,
The noble mind's diſtinguiſhing perfection,
That aids and ſtrengthens Virtue when it meets her,
And imitates her actions when ſhe is not.
It ought not to be ſported with.--------

CATO.

In the ſecond place, we are to conſider thoſe who have miſtaken notions of honour. And theſe are ſuch as eſtabliſh any thing to themſelves for a point

a point of honour which is contrary either to the laws of God, or of their country; who think it more honourable to revenge than forgive an injury; who make no ſcruple of telling a lie, but would put any man to death that accuſes them of it; who are more careful to guard their reputation by their courage than by their virtue. True fortitude is indeed ſo becoming in human nature, that he who wants it ſcarce deſerves the name of a man; but we find ſeveral who ſo much abuſe this notion, that they place the whole idea of honour in a kind of brutal courage; by which means we have had many among us who have called themſelves men of honour, that would have been a diſgrace to a gibbet. In a word, the man who ſacrifices any duty of a reaſonable creature to a prevailing mode or faſhion, who looks upon any thing as honourable that is diſpleaſing to his Maker, or deſtructive to ſociety, who thinks himſelf obliged by this principle to the practice of ſome virtues and not of others, is by no means to be reckoned among true men of honour.

Timogenes was a lively inſtance of one actuated by falſe honour. Timogenes would ſmile at a man's jeſt who ridicules his Maker, and at the ſame time run a man through the body that ſpoke ill of his friend. Timogenes would have ſcorned to have betrayed a ſecret that was intruſted with him, though the fate of his country depended upon the diſcovery of it. Timogenes took away the life of a young fellow in a duel, for having ſpoke ill of Belinda, a lady whom he

himſelf had ſeduced in her youth, and betrayed into want and ignominy. To cloſe his character, Timogenes, after having ruined ſeveral poor tradeſmen's families who had truſted him, ſold his eſtate to ſatisfy his creditors; but like a man of honour, diſpoſed of all the money he could make of it, in the paying of his play-debts, or to ſpeak in his own language, his debts of honour.

In the third place, we are to conſider thoſe perſons who treat this principle as chimerical, and turn it into ridicule. Men who are profeſſedly of no honour, are of a more profligate and abandoned nature than even thoſe who are actuated by falſe notions of it, as there is more hope of a heretic than an atheiſt. Theſe ſons of infamy conſider honour with old Syphax, in the play before-mentioned, as a fine imaginary notion that leads aſtray young unexperienced men, and draws them into real miſchiefs, while they are engaged in the purſuits of a ſhadow. Theſe are generally perſons who, in Shakſpeare's phraſe, "are worn and hackneyed in the ways of men;" whoſe imaginations are grown callous, and have loſt all thoſe delicate ſentiments which are natural to minds that are innocent and undepraved. Such old battered miſcreants ridicule every thing as romantic that comes in competition with their preſent intereſt, and treat theſe perſons as viſionaries, who dare ſtand up in a corrupt age, for what has not its immediate reward joined to it The talents, intereſt, or experience of ſuch men make them

them very often uſeful in all parties, and at all times. But whatever wealth and dignities they may arrive at, they ought to conſider, that every one ſtands as a blot in the annals of his country, who arrives at the temple of honour by any other way than through that of virtue.

GUARDIAN.

## II. ON GOOD HUMOUR.

GOOD humour may be defined a habit of being pleaſed; a conſtant and perennial ſoftneſs of manner, eaſineſs of approach, and ſuavity of diſpoſition; like that which every man perceives in himſelf, when the firſt tranſports of new felicity have ſubſided, and his thoughts are only kept in motion by a ſlow ſucceſſion of ſoft impulſes. Good humour is a ſtate between gaiety and unconcern; the act or emanation of a mind at leiſure to regard the gratification of another.

It is imagined by many, that whenever they aſpire to pleaſe, they are required to be merry, and to ſhew the gladneſs of their ſouls by flights and pleaſantry, and burſts of laughter. But tho' theſe men be for a time heard with applauſe and admiration, they ſeldom delight us long. We enjoy them a little, and then retire to eaſineſs and good humour, as the eye gazes a while on eminences glittering with the ſun, but ſoon turns aching away to verdure and to flowers.

Gaiety is to good humour as animal perfumes to vegetable fragrance: the one overpowers weak ſpirits, and the other recreates and revives them. Gaiety ſeldom fails to give ſome pain; the hearers either ſtrain their faculties to accompany its towerings, or are left behind in envy and deſpair. Good humour boaſts no faculties which every one does not believe in his power, and pleaſes principally by not offending.

It is well known, that the moſt certain way to give any man pleaſure, is to perſuade him that you receive pleaſure from him, to encourage him to freedom and confidence, and to avoid any ſuch appearance of ſuperiority as may overbear and depreſs him. We ſee many, by this art only, ſpend their days in the midſt of careſſes, invitations, and civilities; and without any extraordinary qualities or attainments; are the univerſal favourites of both ſexes, and certainly find a friend in every place. The darlings of the world will, indeed, be generally found ſuch as excite neither jealouſy nor fear; and are not conſidered as candidates for any eminent degree of reputation, but content themſelves with common accompliſhments, and endeavour rather to ſolicit kindneſs than to raiſe eſteem. Therefore, in aſſemblies and places of reſort it ſeldom fails to happen, that though at the entrance of ſome particular perſon every face brighten with gladneſs, and every hand is extended in ſalutation, yet if you purſue him beyond the firſt exchange of civilities, you will find him of very ſmall importance, and

only

only welcome to the company, as one by whom all conceive themſelves admired, and with whom any one is at liberty to amuſe himſelf, when he can find no other auditor or companion; as one with whom all are at eaſe, who will hear a jeſt without criticiſm, and a narrative without contradiction; who laughs with every wit, and yields to every diſputer.

There are many whoſe vanity always incline them to aſſociate with thoſe from whom they have no reaſon to fear mortification; and there are times in which the wiſe and the knowing are willing to receive praiſe without the labour of deſerving it, in which the moſt elevated mind is willing to deſcend, and the moſt active to be at reſt. All therefore are at ſome hour or another fond of companions whom they can entertain upon eaſy terms, and who will relieve them from ſolitude, without condemning them to vigilance and caution. We are moſt inclined to love when we have nothing to fear; and he that encourages us to pleaſe ourſelves, will not be long without preference in our affection to thoſe whoſe learning holds us at the diſtance of pupils, or whoſe wit calls all attention from us, and leaves us without importance and regard.

It is remarked by prince Henry, when he ſees Falſtaff lying on the ground, "That he could "have better ſpared a better man." He was well acquainted with the vices and follies of him whom he lamented, but while his conviction compelled him to do juſtice to ſuperior qualities, his

tenderneſs broke out at the remembrance of Falſtaff, of the cheerful companion, the loud buffoon, with whom he had paſſed his time in all the luxury of idleneſs, who had gladdened him with unenvied merriment, and whom he could at once enjoy and deſpiſe.

You may perhaps think this account of thoſe who are diſtinguiſhed for their good humour, not very conſiſtent with the praiſes which I have beſtowed upon it. But ſurely nothing can more evidently ſhew the value of this quality, than that it recommends thoſe who are deſtitute of all other excellencies, and procures regard to the trifling, friendſhip to the worthleſs, and affection to the dull.

Good humour is indeed generally degraded by the characters in which it is found, for being conſidered as a cheap and vulgar quality, we find it often neglected by thoſe that, having excellencies of higher reputation and brighter ſplendor, perhaps imagine that they have ſome right to gratify themſelves at the expence of others, and are to demand compliance, rather than to practiſe it. It is by ſome unfortunate miſtake that almoſt all thoſe who have any claim to eſteem or love, preſs their pretenſions with too little conſideration of others. This miſtake my own intereſt as well as my zeal for general happineſs makes me deſirous to rectify; for I have a friend, who, becauſe he knows his own fidelity and uſefulneſs, is never willing to ſink into a companion. I have a wife whoſe beauty firſt ſubdued me, and whoſe

whoſe wit confirmed her conqueſt; but whoſe beauty now ſerves no other purpoſe than to entitle her to tyranny, and whoſe wit is only to juſtify perverſeneſs.

Surely nothing can be more unreaſonable than to loſe the will to pleaſe, when we are conſcious of the power, or ſhew more cruelty, than to chooſe any kind of influence before that of kindneſs. He that regards the welfare of others, ſhould make his virtue approachable, that it may be loved and copied; and he that conſiders the wants which every man feels, or will feel of external aſſiſtance, muſt rather wiſh to be ſurrounded by thoſe that love him, than by thoſe that admire his excellencies, or ſolicit his favours; for admiration ceaſes with novelty, and intereſt gains it ends and retires. A man whoſe great abilities wants the ornament of ſuperficial attractions, is like a naked mountain with mines of gold, which will be frequented only till the treaſure is exhauſted.

RAMBLER.

## III. ON SATIRICAL WIT.

TRUST me, this unwary pleaſantry of thine will ſooner or later bring thee into ſcrapes and difficulties, which no after wit can extricate thee out of. In theſe ſallies, too oft I ſee, it happens that the perſon laughed at, conſiders himſelf in the light of a perſon injured, with all the rights of ſuch a ſituation belonging to him; and when thou viewеſt him in that light too, and reckoneſt upon

upon his friends, his family, his kindred and allies, and muſtereſt up with them the many recruits which will liſt under him from a ſenſe of common danger; it is no extravagant arithmetic to ſay, that for every ten jokes, thou haſt got an hundred enemies; and, till thou haſt gone on, and raiſed a ſwarm of waſps about thine ears, and art half ſtung to death by them, thou wilt never be convinced it is ſo.

I cannot ſuſpect it in the man whom I eſteem, there is the leaſt ſpur from ſpleen or malevolence of intent in theſe ſallies. I believe and know them to be truly honeſt and ſportive; but conſider, that fools cannot diſtinguiſh this, and that knaves will not; and thou knoweſt not what it is, either to provoke the one, or make merry with the other: whenever they aſſociate for mutual defence, depend upon it they will carry on the war in ſuch a manner againſt thee, my dear friend, as to make thee heartily ſick of it, and of thy life too.

Revenge from ſome baneful corner ſhall level a tale of diſhonour at thee, which no innocence of heart or integrity of conduct ſhall ſet right. The fortunes of thy houſe ſhall totter---thy character, which led the way to them, ſhall bleed on every ſide of it--thy faith queſtioned---thy works belied---thy wit forgotten---thy learning trampled on. To wind up the laſt ſcene of thy tragedy, *Cruelty* and *Cowardice*, twin ruffians, hired and ſet on by *Malice* in the dark, ſhall ſtrike together

gether at all thy infirmities and miſtakes: the beſt of us, my friend, lie open there, and truſt me—when to gratify a private appetite, it is once reſolved upon, that an innocent and an helpleſs creature ſhall be ſacrificed, it is an eaſy matter to pick up ſticks enough from any thicket where it has ſtrayed, to make a fire to offer it up with.

STERNE.

3 DE 65

CONTENTS.

# CONTENTS.


ABSENCE of Mind Page 5
Attention 6
Awkwardneſs of different Kinds 9
Baſhfulneſs 12
Company 15
Rules for Behaviour in Company 17
Rules for Converſation 19
Talking ib.
Learn the Characters of Company before you talk much ib.
Telling Stories, and Digreſſions ib.
Seizing people by the Button 20
Long Talkers and Whiſperers ib.
Inattention to Perſons ſpeaking ib.
Never interrupt any Speaker 21
Adopt rather than give the Subject ib.
Conceal your Learning 22
Contradict with Politeneſs ib.
Avoid Argument, if poſſible 23
Always debate with Temper ib.
Obſerve local Propriety ib.
Jokes, Bon-mots, &c. ib.
Avoid Egotiſm 24
Never ſeem dark and myſterious 26
Look People in the Face when ſpeaking 27
Never retail private Scandal ib.
Never indulge general Reflections 28
Mimicry ſhould be held in Contempt ib.


Swearing

Swearing equally wicked and illiberal, Page 29
Sneering ib.
Talk not of your own or others Domeſtic Affairs ib.
Explicitneſs in Converſation 30
Secrecy ib.
Adapt your Converſation to the Company ib.
Never ſuppoſe yourſelf the Subject or Laugh of the Company 31
Exterior Serioufneſs 32
Economy ib.
Friendſhip 34
Good-breeding 36
Graces 41
Art of Pleaſing ib.
Addreſs 43
Choice of Amuſements 44
Carving 45
Chit Chat ib.
Cleanlineſs 46
Compliments 47
Diction 48
Dreſs and Dancing ib.
Drinking of Healths 50
A modeſt Aſſurance is neceſſary ib.
Hurry 51
Laughter 52
Letter-Writing 53
Nick-Name 54
Pronunciation and Speaking ib.
Spelling 55
Style 56

# CONTENTS.


ABSENCE of Mind Page 5
Attention 6
Awkwardneſs of different Kinds 9
Baſhfulneſs 12
Company 15
Rules for Behaviour in Company 17
Rules for Converſation 19
Talking ib.
Learn the Characters of Company before you talk much ib.
Telling Stories, and Digreſſions ib.
Seizing people by the Button 20
Long Talkers and Whiſperers ib.
Inattention to Perſons ſpeaking ib.
Never interrupt any Speaker 21
Adopt rather than give the Subject ib.
Conceal your Learning 22
Contradict with Politeneſs ib.
Avoid Argument, if poſſible 23
Always debate with Temper ib.
Obſerve local Propriety ib.
Jokes, Bon-mots, &c. ib.
Avoid Egotiſm 24
Never ſeem dark and myſterious 26
Look People in the Face when ſpeaking 27
Never retail private Scandal ib.
Never indulge general Reflections 28
Mimicry ſhould be held in Contempt ib.


Swearing

Swearing equally wicked and illiberal, Page 29
Sneering ib.
Talk not of your own or others Domeſtic Affairs ib.
Expliciteſs in Converſation 30
Secrecy ib.
Adapt your Converſation to the Company ib.
Never ſuppoſe yourſelf the Subject or Laugh of the Company 31
Exterior Serioufneſs 32
Economy ib.
Friendſhip 34
Good-breeding 36
Graces 41
Art of Pleaſing ib.
Addreſs 43
Choice of Amuſements 44
Carving 45
Chit Chat ib.
Cleanlineſs 46
Compliments 47
Diction 48
Dreſs and Dancing ib.
Drinking of Healths 50
A modeſt Aſſurance is neceſſary ib.
Hurry 51
Laughter 52
Letter-Writing 53
Nick-Name 54
Pronunciation and Speaking ib.
Spelling 55
Style 56

Writing Page 56
Vulgar Expreſſions 57
Cautions againſt ſundry odd Habits ib.
Knowledge of the World 59
Lying 76
Dignity of Manners 78
Gentleneſs of Manners with Firmneſs of Mind 81
Moral Character 85
Common-Place Obſervations 87
Oratory 90
Pedantry 92
Pleaſure 95
Prejudices 98
Religion 99
Employment of Time 100
Vanity 107
Virtue 108
Uſeful Miſcellaneous Obſervations on Men and Manners 111

THE POLITE PHILOSOPHER 119

ESSAYS.

I. On Honour 167
II. On Good Humour 171
III. On Satirical Wit 175

3 DE 65

*FINIS.*